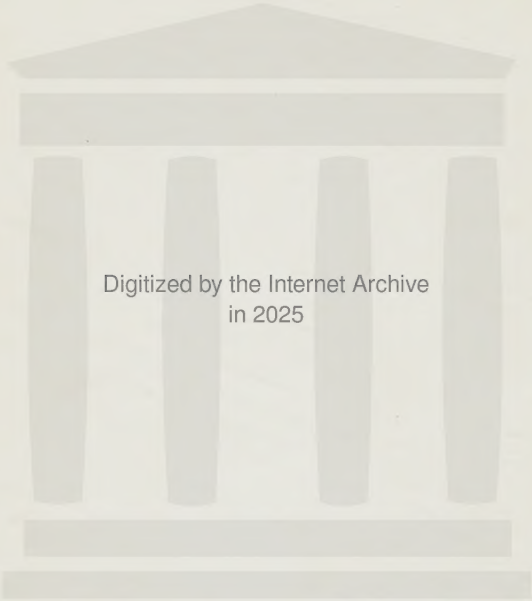

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RELIGION AND COMMON SENSE

BY

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To

EDWARD J. WHITE

Pittsburgh business man, who believes in his religion, a crusader for the Faith, who employs the public press to make the Catholic Church known to his fellow-citizens, this volume is dedicated with the esteem and gratitude of

THE AUTHOR.

PREFACE

This is a practical age. Common sense rules. Religion, as well as government, business and society, is put to the working test. The result is that many revered institutions have crumbled or are in the process of crumbling.

For twenty centuries the Catholic Church has stood the test of time and the white light of common sense. In fact, the stronger the light thrown on truth the more resplendent it becomes.

The purpose of this volume is to view the teaching of the Catholic Church through the eyes of common sense. Under this test the Church of the ages will be found to be built on solid rock. While churches on all sides are being buffeted by the winds and waves of time and criticism, and are breaking up under their action, the Catholic Church, erected by the Master Builder, Christ, on the firm foundation of divine truth, stands majestic and unimpaired, the Light of the world, the sure Beacon to eternal life.

RELIGION AND COMMON SENSE

I

RELIGION AND COMMON SENSE

THE true religion must be a sensible religion. God gave us our common sense, and any religion which is opposed to it can not be His. The Creator gave us our nature. A divine religion must answer to the proper needs of human nature. I say proper needs, not the needs resulting from passion or vice.

On a certain occasion I was in conversation with a gentleman who had traveled very extensively and who was then a representative of the United States at a foreign court. He was not a Catholic. Perceiving that he was a close observer of men and affairs I asked him if he had ever formed an opinion of the Catholic Church. He answered immediately: "Why yes. I have been particularly impressed by the moderation of the Catholic Church. Whenever we diplomats discuss affairs which directly or indirectly concern religious questions we invariably remark the moderation which your church displays."

His statement keenly interested me, and moved me to ask further in what, particularly, he had noticed this moderation. To my surprise he said: "In mostly all practical matters I have observed that the Catholic Church holds the common sense position. Take for instance the observance of Sunday. Your Church has always avoided the extremes of laxity and severity. It is the same also with regard to amusements, such as card-playing, dancing and various other forms of entertainment. Your Church holds a middle course, regulating not abolishing these diversions. The attitude of your Church towards temperance is another case in point. Your Church does not condemn the use of liquor but only its abuse. I might go on and enumerate other matters which illustrate my meaning but you know them even better than I." We talked together for several hours, discussing such topics as war, divorce, education, capital and labor, science, art, and politics; towards all of which the attitude of the Catholic Church was that of moderation.

Christ was the best example of moderation that this world has known. Consider how he restrained the excessive zeal of His Apostles when they wished the chastisement of heaven to fall on those who would not receive Him, "He rebuked them, saying: You know not of what spirit you are. The Son of Man came not to destroy souls, but to save." (Luke IX. 55, 56.)

No one hated sin as much as did Christ, yet no

one ever showed greater kindness to a repentant sinner than He. Magdalene, whom the supposedly righteous people of Jerusalem scorned, was not only forgiven by Him but made the companion of His blessed Mother. One of the few who stood at the foot of the cross with Mary His Mother was Mary Magdalene. Christ willingly died to atone for sin, nevertheless towards the repentant sinner He was full of tenderest mercy. His moderation was again shown with regard to wine. He knew the abuses of alcohol as well as anyone; notwithstanding, He performed a miracle to supply the marriage feast of Cana with wine.

Everything in life is subject to abuse. If we abolished whatever was abused there is nothing in use among mankind, no matter how good or serviceable that would not have to be abolished. It would be possible to prevent all automobile accidents by doing away with automobiles. But that would be to deprive of their use all those who exercise common sense and restraint with regard to them. It would be penalizing right users for the wrong doing of those who abused a distinctly good and serviceable thing. It is in avoiding extremes which concern mankind that the Church has been conspicuous from the beginning. This does not mean that the Church is a weak institution, afraid to take a stand against corruption or abuse. On the contrary she has shown herself throughout the ages the firmest and most courageous champion of right. She stood up bravely

before emperors and multitudes whenever it was necessary to defend virtue or truth. It was she who rebuked the great Theodosius for his cruelty, and condemned Henry VIII for his adultery. She lost the English nation rather than compromise on the permanence of the marriage bond. Today when nearly every creed makes concessions which undermine matrimony, she upholds marriage as Christ instituted it. And she does this in face of opposition from without and of human frailty within her fold.

Moderation is by no means weakness. In point of fact moderation is an indication of strength. They who go to extremes in any cause have either a poor cause or lack the strength rightly to uphold a good cause. Christ the most moderate person that this world has known was also the firmest. In matters of right and wrong He was inflexible. But in the application of principle to conduct He showed Himself broad, wise and most human. When the Pharisees complained that His disciples did not observe certain restrictions of the Sabbath, He defended them, proclaiming that the Sabbath was made for man, not man for the Sabbath.

Again when He was accused of consorting with sinners He declared that not those who were well needed the physician but those who were ill. No one condemned adultery more than He, yet when the holier-than-thou accusers brought to Him a woman taken in adultery He bade those among them who were guiltless to cast the first stone at her, and

they retired one after another shamefaced. Not that He condoned vice but that He condemned hypocrisy. Moreover He would teach these false leaders that justice must be tempered with mercy. His Church does likewise. A priest of His Church would give his life to prevent sin, and would also give his life to reclaim a sinner. Christ called Himself the Good Shepherd. Like a shepherd He not only cared for the sheep that were safe but went after those that had strayed. In His Church there is a religious order of noble women who consecrate their lives to the work of bringing back into the fold unfortunate ones who have strayed or fallen by the wayside. The Order of the Good Shepherd is a living testimony that the spirit of Christ animates the Catholic Church.

In point of fact the spirit of Christ characterizes the Catholic Church throughout. If it did not she would not be the true Church. Although Christ was so tender and merciful He nevertheless declared that following Him might at times be very painful even causing the loss of one's life. But He added "He that shall lose his life for my sake, shall find it." It is so with His Church. Some Catholic doctrines may at times require great sacrifices for their observance. The Church does not for this reason modify her teaching but insists that pain or loss must be endured for what is right and true. Some creeds abolish a doctrine if it entails hardship or discomfort. As if Christ came to teach only what was

acceptable to man. He came to teach the truth, the way to everlasting life, and if that way should be at times steep and rough it must be trod even if it leave bloody footprints. Hence the Church of Christ, when her teaching on certain matters is assailed, because it implies inconvenience, hardship or even the loss of life, points to Christ who proclaimed "For what doth it profit a man if he gain the whole world and suffer the loss of his own soul?" It is the marvelous combination of moderation and firmness that so much impresses the student of Christ and of Christ's Church. Moderation may easily degenerate into laxity, and firmness into cruelty. But Christ was not lax nor cruel. It is so with His Church. Abuses there have been in the Church. But no one deplored them more than the Church.

The Church has never taught a lax doctrine, nor, on the other hand, gone to extremes in inculcating morality. This does not mean that she has been narrow or timid, but that she has displayed that moderation and common sense which must characterize a religion that is true and divine. It may seem to some that the history of the early Church, which records the martyrdom of so many of her children, would indicate that she was a cruel Mother to demand loyalty at the cost of such extreme suffering. But extreme measures do not always imply going to extremes. At times extreme measures are the wisest and the only means of action. To throw a cargo overboard to save the ship is an extreme measure but it

is not going to extremes. For what avails the cargo if the ship with all aboard go down? Man's mortal life is precious, but not so precious as to lose immortal life to retain it. Christ advocated extreme measures only in extreme issues. Where this life and eternal life come in conflict there is no question of which must be sacrificed. Hence Christ said: "What exchange shall a man give for his soul?"

To deny Christ is to forfeit the Kingdom of Christ. That is why the martyrs gladly gave their lives rather than deny Him. And that is why the Church, so moderate in everything where moderation does not cease to be a virtue, exhorted and obliged her children to sacrifice mortal life rather than lose everlasting life. Such a policy is common sense as well as being the dictate of Faith. Christ had said "He who shall deny me before men, I will also deny him before My Father who is in heaven." Whom Christ denies before His heavenly Father is in an infinitely worse position than he who loses this brief and unsatisfactory life. On examination, therefore, it appears that even such an extreme measure as martyrdom is moderation in the true meaning of the term, since it is the employment of common sense in an issue in which more is involved than the whole world. The burning of Moscow was an extreme measure but it was not going to extremes when the destruction of one city meant the saving of a nation.

What must always be kept in mind is that the

soul is of such value that God became man for its sake. Whenever the soul is concerned no measure of safety is extreme. It was said of Christ that never spake man as He spoke. The Scribes and Pharisees dogged His every step in order to find some accusation against Him. They devised clever questions to entrap Him. But the more they observed Him the more they realized that it was impossible to find anything on which to base an accusation. In their desperation they brought false charges against Him, and false witnesses to substantiate them. But all to no purpose, as the witnesses contradicted themselves, and the charges fell of their own iniquitous weight. In it all Christ was calm and dignified. His Church likewise, the light of the world, is constantly scrutinized by hostile eyes with a view to discredit her. Failing to find anything in her doctrine to assail, they distort her teaching, or fix upon the frailties of some of her unworthy members in order to destroy her. But always like her Founder, she remains calm and dignified, and like Him issues from each conflict more resplendent with truth and virtue. Common sense characterizes her in conflict as well as in victory. Witness her attitude during the first three centuries of her career, centuries of persecution, the blood of millions of martyrs testifying to the strength of truth. In this period, truly her passion, she like Christ, suffered in patience, praying for those who were crucifying her, and frequently converting her very executioners.

She did not attempt to meet force with force,—she did not waver in her loyalty to the ruling power; on the contrary her children were among the foremost defenders of the very throne which sought to annihilate her. Such moderation under the circumstances was certainly more than human. It is unparalleled in history except by the Church herself in later conflicts. Moderation of that kind is truly a mark of the supernatural. No merely human organization could display such fortitude, loyalty and calmness.

Taking a long step from the third to the nineteenth century we again behold the Church in conflict and again displaying the marvelous moderation which has always characterized her. Assailed by false philosophy and by destructive theories of government which threatened to undermine society and to overthrow revealed religion, she remained calm and undisturbed, quietly opposing to these disrupting influences the sound teaching of revelation. Knowing that she had Christ's guarantee for her perpetuity she refused to be stampeded either by attacks or flatteries from without, or by timorous alarms from within. And during the World War what a splendid example of moderation she gave to mankind! Both sides of the contending nations employed every means in their power to have the Pope commit himself to their cause. But in spite of threats and promises he gave an example of neutrality which in the event won the admiration of both sides.

It required more than merely human virtue to hold a middle course amidst such conflicting elements. While whole nations on either side were clamoring for a pronouncement by him which would uphold their position, the Pope, realizing that he was the head, not of a national, but of a world-Church, limited himself to declaring what justice and right demanded, regardless of the contenders. Had the nations listened to the wise counsels of the Sovereign Pontiff the world had been spared the dreadful devastation of the later period of the war. It is a well known fact that Woodrow Wilson's fourteen points, which eventually led to peace, were taken almost bodily from the proposals previously made by the Pope.

In touching on this matter of the moderation of the Catholic Church, we have turned aside momentarily from our principal theme, which regards religion and common sense. We did so because moderation is a leading characteristic of common sense. It is our purpose to consider some of the main subjects which concern mankind, and to demonstrate that the Church's position with regard to them has been marked by the greatest common sense. In considering the Church's attitude with regard to a matter we must bear in mind two things particularly, that she legislates not for an individual nor a nation but for mankind, and that she legislates not merely for man's temporal but mainly for his eternal welfare. The nature of the true religion is such, how-

ever, that for the most part, its faithful observance conduces to temporal as well as eternal welfare. Most of the misery of mankind comes directly or indirectly from the violation of God's laws. What Christ said is borne out by the experiences of twenty centuries: "Seek ye first the Kingdom of God and His justice, and all these things shall be added unto you." (Luke XII. 31.)

Human passion and greed contribute more to the ills of mankind than do the evils which God permits for their chastisement or trial. When therefore we say that the Catholic religion is a religion of common sense we do not mean that it squares with the judgment of those who want to be a law to themselves, but rather with the judgment of those wise and prudent men who look ahead and estimate a thing by its permanent value. In any business or government certain things are desirable if only present welfare is concerned. But business and government are not for the moment only, but for permanency. Many measures and views are prudent considered in the long run which for the moment might be or seem to be unwise. Religion has to do with man's temporal and eternal well-being. Often there is no conflict between the two. But at times there may be, and in such cases there can be no question which is preferable, if one is to be directed by common sense.

Too often we hear thoughtless or superficial people express themselves on religion as if it were some-

thing ethereal. On the contrary it is the most matter of fact part of life, if we practice it as we should. And the Catholic religion is the most common sense rule and guide of life. This we hope to demonstrate as we proceed.

II

CREED

IT is sometimes charged against the Catholic Church that she is arbitrary. Her opponents affirm that she is unprogressive, that she holds tenaciously to antiquated beliefs, regardless of modern advancement in every department of religion, science and historical research. They declare that while everything else in the world is going forward she stands still. She does stand still in doctrine. She is as immovable as Gibraltar, when there is question of creed. What her opponents object to in her is her greatest glory. She stands still in creed because truth stands still. Error changes but truth remains always the same. Error, in attempting to rectify itself, necessarily changes. Truth needs no rectification, hence does not change. The multiplication table has never changed and never will. It is truth. The multiplication table is not out of date because of its antiquity. It is not unprogressive because it does not change with the changes round about. A witness, in a court of law, who speaks truth does not alter his statements. The test of a true witness is unchangeableness.

The Catholic Church is Christ's witness to truth.

He made her His representative on earth, His witness to confess Him and His doctrine to the world. If she proclaimed a doctrine about Him or His teaching two thousand years ago she cannot alter that doctrine without being a false witness. It is the greatest common sense, therefore, for the Church to be a true witness to her Founder. Those who would have her change her doctrine would, consciously or unconsciously, have her prove herself a false witness, and thus not only discredit herself, but Him also who guaranteed that the spirit of Truth would always abide with her.

It will be seen, on reflection, that no Church can rightly claim to be Christ's which does not adhere firmly and absolutely to what He taught. His Church must necessarily hand down the truth He imparted to her. If it was the truth when she received it, that truth can not be modified. If it was not the truth when she received it, it was false from the beginning, and Christ who gave it to her, was false, and so all revealed religion rests on falsehood, and the sooner that Christianity is done away with the better. But Christ was Truth itself. His description of Himself was: "I am the way, the truth, and the life." He furthermore proclaimed of Himself, "I am the light of the world." Error is darkness. Men grope in it. Light is brightness. In it men walk safely and surely. As certainly as Christ is God, so certainly is His doctrine true. As certainly as His doctrine is true, so certainly was it

true when deposited with His Church for transmission down the ages. As certainly as it was true when deposited with His Church so certainly is it true now, and will be unto the end. Hence the Catholic Church does not change her unchangeable doctrine. From time to time, as need occurs, she may bring out into stronger light some truth which was part of the divine deposit entrusted to her by her Founder. She does this just as a curator of an art museum might, from time to time, as occasion demanded, place in prominence, or in stronger light, some treasure which was always in his collection.

In the very beginning the Church taught the essential truth revealed to her by Christ. All the faithful received this body of doctrine with the greatest reverence. The Apostles Creed furnishes us a bare outline of what this doctrine was. As time went on question arose as to the exact meaning of various terms of this creed. Then it was that the Church more explicitly defined what was the truth entrusted to her by Christ. One of the articles of the Apostles Creed is: "I believe in the Holy Catholic Church." Consequently, when the Church defined the meaning of a doctrine called in question, the faithful accepted her definition as if it came from Christ Himself. He had said of her "As the Father hath sent me, I also send you." This was clothing her with the power of His own divine mission to mankind. And in order that it might be evident what He meant by the commission He gave her, He said, "He that

heareth you heareth me." He thus made her His organ of communication with mankind. It is clear that if Christ taught a doctrine it must be transmitted in some way, either by His proclaiming it Himself to every succeeding generation of men, or by angels, or by writing it imperishably somewhere or by the agency of men. Christ never wrote a line. He left no book. But He did communicate His doctrine to His Apostles, and charged them to impart it to the whole world. "Going therefore, teach ye all nations, baptising them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19, 20.)

This was the Church's charter given to her by Christ Himself. It empowered her to teach His doctrine in His name, and with His guarantee that it should be His teaching. He was speaking to the Apostles not merely as to individuals but as to a corporate organization that was to last as long as the world. The Apostles were all called from this earthy pilgrimage a few years after their Master ascended into heaven. They gave testimony unto Him and His doctrine not only by word but also by blood. All of them endured indescribable torments in confessing Him before the world. But they rejoiced in their agony, recalling His words "Every one therefore that shall confess me before men, I will also confess him before my Father who

is in heaven." They were also strengthened by His assurance that "He that shall lose his life for my sake, shall find it." From that day to this His Church has always confessed Him, regardless of consequences. Martyrs in millions shed their blood in testimony of their faith in Him and His promises. Holy men and women in all nations and ages have confessed Him and His doctrine by their virtuous lives. The world was arrayed against Christ and His teaching and His followers from the beginning. It is nothing new for the Catholic Church to be wrongly accused and unjustly persecuted. She expects it. Christ foretold it. But He also foretold that in spite of it all she should continue on unto the end of the world and that she should always be a living witness to the truth. Hence it is that she, being a true witness, does not alter her testimony to suit the exactions of a changeable and selfish and proud world.

Belief in Christ demands the bowing down of the human intellect to the divine word. Christ never debated nor explained His teaching. He imposed it. He demanded to be listened to as God. He did not condescend to argue with His creatures. In revealing the doctrine of the Trinity He did not draw aside the veil and disclose the nature of this mystery but simply affirmed it and commanded belief in it. It was the same with the Eucharist. When the Jews sought an explanation, far from giving it, He only repeated the doctrine of this mystery and stated

that unless man shared in it he should not have life everlasting. That was Christ's way. He spoke as God, as a Teacher who was entitled to be believed without questioning. Hence the Jews said, "Never spake man as this man speaks." Again they said of Him that "He spoke with authority." He did speak with authority,—the authority of Almighty God. But before doing so He gave proof that He was God, and consequently that He was to be believed as God. He entrusted to His Church the teaching which He came on earth to impart. He did not explain His doctrine even to His Church. The Church knows as little about the mystery of the Incarnation and the Trinity and the Eucharist as those whom she teaches. She is not the originator of the doctrine she teaches but only the transmitter of it. God makes use of her as an instrument to convey to each succeeding generation the deposit of faith, which He gave to the Apostles.

All she does is to safeguard and transmit the treasure confided to her for keeping and propagating. This is the key to her character and policy. There has been no new revelation of Christian doctrine since the time of the Apostles. Whenever the Church defines a doctrine, such as the divinity of Christ, the Immaculate Conception, the Infallibility of the Pope, she does not promulgate or introduce a new doctrine but merely states what was the doctrine on these subjects from the beginning. A definition of faith ordinarily is not made unless some point of

faith has been called in question and can best be settled by an official decision of the infallible Church. The Constitution of the United States is a sacred document which can not be altered except by the voice of the people themselves expressed through the ballot. The deposit of faith, being a divine pronouncement can not be altered, since what is divine is true and can call for no revision.

The Constitution of the United States may not be altered by Government but if its meaning be called in question the people turn to the Supreme Court of the United States to state its exact meaning or application. A decision of the Supreme Court does not add a new article to the Constitution but simply clarifies what was always contained in the Constitution. So with regard to pronouncements on faith made by the Church and called definitions of faith. They are not new doctrines but merely a clarification of what was always the faith. The Constitution of the United States may go for years without any question as to its exact meaning. But if there arise a dispute, the Supreme Court is the official interpreter and its decision stands. The Supreme Court is not infallible but its decisions are accepted as the final word on the Constitution.

The Church of Christ is infallible and her decisions on her Constitution, the Deposit of Faith, are infallible. They constitute no new doctrine, but affirm solemnly what was always the faith of the

Church as communicated to her by her divine Founder.

Having specified the nature of the Deposit of Faith, and of the definitions of faith, let us now consider how the teaching of the Church squares with common sense. As said previously, truth can not be at variance with common sense. Error is always at variance with common sense. That is why error, no matter how plausible or gratifying, can not stand the test of time. What about common sense and the great mysteries of revelation, the Trinity, the Incarnation, the Eucharist? With regard to these truths we declare that the Pope knows no more about them than the faithful at large. They are called mysteries just because they are above our comprehension. But is it not against common sense to accept what we do not or can not understand? No more than it is to accept the word of an astronomer or chemist on what is above our ability to ascertain for ourselves. We make sure that the astronomer or chemist is trustworthy and then accept his statements.

So, with regard to the mysteries of Faith, we should make sure by every means in our power that Christ is God, but once we are convinced of it, we accept on His word what is above our comprehension. To do so is common sense. We do that in every department of life. Every time we get a prescription filled at the druggist's, we accept it on faith, not knowing how it is compounded or the nature of

its ingredients. Every time we board a train we put faith in the engineer to the extent of trusting our lives to his guidance. If we exercise this faith towards fallible human beings, and consider it common sense to do so, it is much greater common sense to trust God, and to put our faith in what He reveals. It may be said that all this is evident, but it is quite another thing when it comes to putting faith in a definition of the Church. The same common sense which bids us to accept the mysteries of faith, because of Him who declared them, also prompts us to accept the definitions of the Church. For Christ who revealed the mysteries also revealed that His Church would represent Him in the world and that her teaching would be His. It is faith in that guarantee of Christ's that makes it common sense to believe in His Church as we should believe in Him: "He that heareth you heareth me."

Having premised this fundamental principle of Christian faith, let us now see how the Church, in her application of it, has shown moderation and common sense. However, before we come to the consideration of her moderation and common sense in those matters wherein she was free to act, it may be well to recall her fidelity in upholding those truths which were part of the Deposit of Faith, and concerning which she was not free to allow any, even the slightest, modification. The Deposit of Faith is as true as God. Hence the Church must defend it at no matter what cost. And this she has always

done. The fundamental doctrine of Christianity is the Incarnation. By the Incarnation is meant the coming of God into the world in the flesh, that is as a human being. Previous to the birth of Christ there were legends and myths of celestial beings becoming human. The gods of ancient Greece and Rome and Egypt were however so many glorified mortals. They had for the most part the passions of men, the vices of men, the animosities of men. They never transcended mortal concept. There was nothing about them that man could not understand and describe and invent. They were creatures of mortal fancy, although they were called the immortal gods. Their cult was mainly the deification of human vice, ambition, power or weakness. Virtue it is true was also symbolized by them, but virtue not free from human frailty. In other words they were gods of human creation. It seemed as though mankind must worship some power above, and the gods of paganism were the objects of this instinct. Of these gods, legend told how some of them became mortals. Certain opponents of the Christian religion affirm that the Incarnation is simply a myth, based on the myths of pagan deity incarnations. But the Incarnation of Jesus Christ occurred in a historic not a mythical age. The Incarnation of Christ was at that period when history was an exact science. It was what is termed the golden age of literature. The Incarnation took place when a Cæsar ruled at Rome, and a Roman Governor in Judea. It was the epoch of

Pliny and Tacitus and others such. Everything concerning the birth of Christ is historically provable. The place, the time, the circumstances, were all exactly stated and not called in question by those who were living at the time. Christ is as much an historic person as Julius Cæsar, or rather more so. There are more and greater evidences concerning Christ than there are concerning Julius Cæsar. The monuments of antiquity which attest Christ are the most numerous and most authentic among mankind.

Christ was the dividing point of the Ancient and Modern world. We date our years before or after Christ, the word Christian is derived from Christ, the festival of Christmas commemorates the birth of Christ. The catacombs are filled with symbols of Christ, and with the remains of those who died for Christ. In view of all this, to compare Christ in any way with those prehistoric creations of the imagination known as the gods of paganism is to show a deplorable lack of historic judgment. The Roman Martyrology for Dec. 25 thus records the birth of Christ: "In the year from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine; from the flood two thousand nine hundred and fifty-seven; from the birth of Abraham two thousand and fifteen; from Moses and the coming of the Israelites out of Egypt, one thousand five hundred and ten; from the annointing of King David, one thousand and thirty-two; in the sixty-fifth week ac-

cording to the prophecy of David; in the one hundred and ninety-fourth Olympiad; in the year seven hundred and fifty-two from the founding of the city of Rome; in the forty-second year of the empire of Octavian Augustus, when the whole world was at peace, in the sixth age of the world, Jesus Christ, eternal God, and Son of the eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived of the Holy Ghost, and nine months having elapsed since His conception, is born in Bethlehem of Juda, having become man of the Virgin Mary. The Nativity of Our Lord Jesus Christ according to the Flesh."

No modern record of a historic event could be more specific than that. Its main data is taken chiefly from the most genuine and authentic document known to mankind, the Bible. The followers of Christ did not regard Him as a myth, but rather as the greatest reality. People do not sacrifice their dearest possessions and life itself for a myth. Millions of the best men and women that this world has known sacrificed their lives in torments for their faith in Christ.

On a Christmas day during the reign of Diocletian, and during that terrible persecution of his which had for its object to annihilate Christianity, the following event occurred, as recorded in the Roman Martyrology for Dec. 25: "At Nicomedia (the death of) many martrys, who had assembled for divine service on our Lord's nativity, when the Emperor Diocletian,

ordering the doors of the Church to be closed, and fire to be kindled here and there, as also a vessel with incense to be put before the entrance, and a man to cry out that those who wished to escape from the conflagration should come out and burn incense to Jupiter, all with one voice answered that they preferred to die for Christ. They were consumed by the fire, and thus merited to be born in heaven on the day on which Christ vouchsafed to be born on earth for the salvation of the world." Priests and people, the learned and the ignorant, for two thousand years have in similar manner witnessed unto Christ with their blood. The learned among the Ancients scoffed at and ridiculed the gods. Today, twenty centuries after His abode on earth, the followers of Christ venerate Him as Almighty God, and are ready to lay down their lives in His service, as millions and millions have done. Twenty centuries after His birth, Jesus Christ is the dominant figure of the world. He has a greater number of subjects, and more devoted subjects, two thousand years after His death on the cross than any monarch now reigning in the world. Moreover the Church which He established is the only corporate institution in the world which has endured from His day to ours. It is the only world-wide Church among mankind. All other religions are racial or national or local. The Catholic Church is universal. That is the meaning of the word Catholic,—universal. The Catholic Church is a living monument to the

reality of the Incarnation. The myths of pagan incarnations of deities are grotesque or improbable or fabrications of merely human inventiveness. But the Incarnation of Christ is sublime, passing human capacity either to conceive of, or to comprehend after revelation. That is why it is called the *mystery* of the Incarnation. It was possible to the wisdom and power of God alone. Moreover, Christ proved the reality of the Incarnation by deeds possible only to God. Furthermore, He spoke as only God could speak, declaring Himself as being ever-existent, almighty, the judge of the living and the dead, and the author of life. He alone of all mankind could say, "Learn of me." He alone was without imperfection "Which of you shall convince me of sin?" He alone by His own power read the future of the free actions of man. "And they shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again."

There is no myth about such a personage. The same power that effected the Resurrection and foretold it also accomplished the Incarnation. By the power of God a virgin, remaining a virgin became a mother also. By that same power by which in the beginning God made all things out of nothing, His only divine Son assumed human nature without the agency of a human father. Christ, the God-man, is unique in all creation. He was God from all eternity, He was God-man from the moment that Mary said "Be it done unto me according to thy word."

The doctrine of the Incarnation although above our comprehension is entirely reasonable. If God so loved the world as to give His Only Son, He could not accomplish this more wisely than by the actual fact of the Incarnation, by which the divine Son remaining God took upon Himself our nature and became one of us. It may surprise some to learn that in times past the Church has had to uphold the humanity of Christ as firmly as she now upholds His divinity. There were those who maintained that Christ had only the appearance of man, that He was not really man, in the true sense of the term. It seemed impossible to them that God should descend to the level of man and become one of us. When this matter became the subject of serious dispute in the Church, she by her divine commission as teacher of truth defined what revelation taught concerning Christ, namely that He was true God and true man. This does not mean that God was changed into man but that remaining God, He assumed human nature, being united to it as our soul is united to our body, making one person Jesus Christ. The two natures, the divine and human, thus united formed the person, Jesus Christ, true God and true man. How this was effected constitutes the mystery of the Incarnation. There were others, even in the early centuries of Christianity, who denied the true divinity of Christ. Against these the Church defined that Christ was true God of true God, of the same substance as the Father. In doing this she

was not establishing new doctrine but affirming solemnly what was the received doctrine from Christ Himself. Between the two extremes of total humanity and total divinity of Christ, the Church held to the truth namely that Christ is true God and true man. She refused to be flattered into acceptance of Christ as God only, or to be deterred from confessing His humanity because of the humiliation it implied. This marvelous firmness of the Church amidst the most virulent partisanship is in itself a mark of her divine guidance. Her firmness is seen again in the way she refused to be stampeded by the powerful forces arrayed against the divine motherhood of the Blessed Virgin Mary. The Deposit of Faith proclaimed the true divinity as well as humanity of Jesus Christ. Mary gave birth to the person Christ who was both God and man. The two natures were as intimately united in Him as soul and body in us. As she who gave us birth is our mother, even though she is not the author of our soul but only of our body, so is Mary the Mother of God, even though His divinity was not of her, because she is the Mother of Him who was God as well as man in the person of Jesus Christ. As God, Christ had no beginning, as God-man He was born of the Virgin Mary, which constitutes her the Mother of God according to His human generation. What concerned the nature of Christ, and the motherhood of His Blessed Mother, were matters of divine revelation, concerning which the duty of the Church was

that of custodian. There were other matters pertaining to revelation, but not contained in the Deposit of Faith, and with regard to them the Church displayed most admirable moderation and common sense. Indeed it may be said that where the Deposit of Faith was not concerned, there is no institution in the world which has shown the moderation which has characterized the Catholic Church from the beginning. This is manifest from her attitude towards the manner of baptism, the celibacy of the clergy, the various religious rites of the Eastern Churches, the government of religious orders, devotions of the faithful, and her relation with various temporal powers.

In order that the reader may have some idea of the marvelous reasonableness displayed by the Church, I shall show how she acts when there is question of making a definition of faith, and also when she is obliged to deal with governments that are unfriendly or hostile to her. With regard to her official and infallible pronouncements, the Church, although she has Christ's guarantee against error, employs more care and consideration in her decrees than does any government or organization in the world. It is safe to say that no judicial decision of a high court receives the amount and degree of deliberation and research which precede an ecclesiastical pronouncement for the universal Church. The Church, because of her great prerogatives, does not presume to omit anything that human wisdom can

suggest in her consideration of the matter which is the subject of a proposed definition. The Church knows that Christ by His promise does not guarantee her a revelation on the subject in question, nor does he necessarily and directly inspire her, as He did the prophets, but that He assures her of divine guidance in her deliberations and considerations, so that as a result, what she officially defines for the belief of the whole Church will be the truth. Hence she employs the greatest scholars in the world in examining a matter that is under consideration. Besides learning, she has recourse to prayer. Often before a decision is made, a season of fasting and prayer is enjoined on the faithful, with the Pope himself engaging most earnestly in these exercises of piety. It is safe to say that no ruler in the world is surrounded by such scholarly, competent and conscientious advisers as is the Pope. The various committees which investigate matters under advisement are presided over by Cardinals, who have as their assistants the highest authorities on the subject from every part of the world There are more specialists assembled at Rome, when a matter is under consideration, than may be found anywhere else under similar circumstances. In other words, the Church leaves nothing undone that depends on human care and foresight, although she knows that she has divine guidance. She is sure of help from on high, but she does not, on that account, presume to neglect what depends on human industry. She real-

izes her responsibility to use every natural means at command. God who guarantees her against error does not thereby relieve her of self-help. His guarantee will hold even if she should be delinquent in doing her part, but she has always been careful to do all that human sagacity could suggest. It is doubtful if any organization in the world can point to a policy of reasonableness at all comparable to that of the Church. And this has gone on for twenty centuries.

When therefore we speak of religion and common sense, we may point to the Catholic Church as the highest exemplar on earth of the association of these two virtues. The great common sense of the Church may be seen also in her dealing with the various governments of the world. It sometimes happens that a government which is hostile to the Catholic Church makes laws intended to drive Catholic subjects to desperation and consequent abandonment of the faith. Or it may happen that a government, without intending to discriminate against Catholics, makes laws which are at variance with Catholic practise and custom. In either case the Church endeavors to make a satisfactory arrangement with the government, sometimes going so far as to permit her children to yield on everything except where faith itself is concerned. Where faith is in question there can not be and never has been any compromise. In such cases the faithful must confess Christ before the world even if it cost their lives. But, in what

is not essential to faith, the Church has always shown herself a mother to her subjects, making every concession possible for their temporal well-being. An arrangement between the Church and State is called a concordat, which word simply means "agreement." By it the State modifies its policy towards religious practise, and the faithful in turn conform to certain requirements of government. A concordat is generally a compromise, and is only entered into by the Church as the less of two evils, and always in hopes that the State will eventually act justly towards its Catholic subjects. Christ empowered his Church to carry out the teaching He imparted to her. He left to her the ways and means of doing this. That is why the Pope is called the Vicar of Christ,——the one who takes the place of Christ. The Pope, therefore, as the representative on earth of Christ, who is the Invisible Head of the Church, makes rules and regulations for the guidance of the faithful, and the administration of the ritual and sacramental service of the Church. The Deposit of Faith is fixed and absolutely unchangeable. But the manner of conveying it to the faithful, and the form to be employed in its administration, are details of discipline, which rest with the Church. Hence with varying conditions the Church has modified external forms of rites, ceremonies and laws. Examples of this may be seen in the change from the Sabbath (Saturday) to Sunday as the day of Christian worship. Other instances are the change from married

to celibate clergy, the prohibition of women in the service of the Sanctuary, Communion under one form, and the ceremonies accompanying baptism, marriage and the other sacraments.

In a word, with the exception of what concerns the divine doctrine committed to her, the Church has always displayed the greatest adaptability to the needs of her subjects and the times. Her reasonableness has extorted the admiration of even those who have been hostile to her. Some of the best tributes paid her have come from non-Catholic sources with one of which I shall conclude this subject. The following statement is from William Hurrell Mallock, from an article in the "Nineteenth Century," 1878, p. 1034.

"If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that as outsiders we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now as ever she was, with her eyes undimmed, and her strength not abated, continuing to grow still as she has continued to grow hitherto; and the growth of her new dogmas that she may from time to time enunciate, we must learn to see, are from her standpoint signs of life and not signs of corruption. And further, when we come to look into her more closely, we must separate carefully the elements we find in her, her discipline, her pious opinions, her theology and her religion. Let her be fairly looked at in this way, —looked at not with any prepossession in her favor, but only without prejudice, and this much I am convinced of: I am convinced that if it be once admitted that we belong to a spiritual world, and in that world we are free and responsible agents, there will be no new difficulties encountered either by reason, or the moral sense, in admitting to the full the supernatural claims of Catholicism."

III

AUTHORITY

EVERY government must have authority or cease to function. A government that can not enforce its laws is no longer a government. To govern means to control or direct. When a government can not effectually control or direct its subjects it has no reason for existence. Rather it is an evil, because a government, powerless to win respect for, and obedience to its authority encourages anarchy. A business concern, without an authoritative head, would soon meet with failure. An army deprived of a central source of authority would degenerate into a mob. Even a family must respect the authority of its head if it is to remain a real family. All this is the veriest platitude. However a platitude is sometimes necessary to bring home a very commonplace but overlooked truth. There is an idea abroad now that authority implies servitude or inferiority. Nothing is further from the truth. Authority implies order, welfare, achievement. People in authority are under authority as much as those over whom they rule. No matter what may be a person's position in life it does not free him from authority. In fact, the higher one's position, the

higher one's responsibility. There is really no one under more authority than a monarch. It is true he may make laws or help to make them, and he may have great latitude of conduct, but all the while he is ruled and governed by a code of custom and of popular exactions which bind him much more than his subjects are bound by the general laws. The higher a person is in authority the less he has of freedom. The story is told of Roosevelt that, when he was President of the United States, he was accustomed occasionally to cross over the Potomac into Virginia on a hunting trip. On one occasion he picked up a colored lad in Alexandria to carry his game-bag. The boy did not know who the man was. It happened to be a good day for hunting, and the President made some very remarkable shots. Finally he sighted a bird on the wing at a great distance, and flying at top speed. He raised his gun and while doing so the lad ejaculated, "Mister, you sure ain't going to try to get that one!" Before he finished the sentence Roosevelt had fired and the bird was beginning to fall earthward. "Gee!" exclaimed the boy, "you certainly am a good shot." With eyes as big as saucers he added: "Mister, may I ask your name?" To which the President replied, "My name is Roosevelt." For a moment the boy was stunned, then he said slowly, "You ain't the Mr. Roosevelt what's President of these here United States, be you?" The President replied: "Yes, my boy, I think I am that gentleman." There was a brief pause,

and then the lad looking up in admiration gave a low whistle and said: "Gee, you are the only man in the country what ain't got a boss!" "Son," rejoined the President, "I am the only man in the country who has a million bosses." Roosevelt was right. Position and power make one answerable for the right use of one's authority.

In the days of absolute monarchy a ruler could place himself more or less outside and above the law. Such monarchs were known as tyrants and were hated by their subjects. Moreover, they fell into a slavery of fear which was worse than subjection to authority. It is all very well to speak about liberty and independence. But the matter of fact is that no rational being can be his own master if he is to live in human society. In proportion as others respect our liberty we must respect theirs. This at once constitutes a restriction and restrictions multiply with rights and liberties. For example citizens have a right to protection in the streets. This right imposes on drivers of vehicles the law regulating speed. People have a right to be safeguarded from contagious disease. This imposes health-laws on the public and other restrictions, such as quarantine and various kinds of inspection. In proportion as a government has its rightful authority respected, will the people be happier and better and more truly free. Where authority is not respected we have license not liberty, as witness those countries where lawlessness and brigandage prevail. Only

those prate about being free and independent who know nothing about freedom and independence. Nothing makes for the peace and welfare of a community as do law and order. No society can long exist without unified direction either directly or indirectly. In fact between the two evils of absolutism and license, absolutism is preferable. Mexico under Diaz and under the régimes since is proof. An army under a martinet is better off than an army under a weakling head who is afraid or unable to exercise authority. Any temporary advantage acquired by license exacts in the end a heavy toll. Authority therefore does not imply servitude or inferiority or any undue restriction of freedom.

We say this because there are some people today who condemn the Catholic Church because she is authoritative. Instead of being an objection to the Catholic Church authority is an argument for her. Recently a professor of one of our nationally known universities became a convert to Catholicity. On being asked why he took such a step, he replied that it was because the Catholic Church was the only one that spoke and acted with real authority. His questioner said to this, "Why, you have surrendered your will and judgment to an organization." To which the professor replied, "Not to an organization but to God." To this his objector said: "Why could you not submit your will and judgment to God in our Church?" "Because" said the professor, "God

speaks with authority, and the only Church in the world that so speaks is the Roman Catholic Church."

The very thing that repels unthinking people from the Catholic Church attracts thinkers to her. Since religion is a bond between the Creator and creature it should be evident that unless the bond really brings contact it serves no purpose. A religion which does not bind to what is certain and authoritative does not bind to God, who is certainty itself, and authority personified. On reflection this must be evident. Religion to have a sanction must have divinity back of it. Divinity is authoritative and true. Without sanction, religion is only a human code not binding in conscience and not capable of influencing mankind effectively. Hence a divine religion must be authoritative and true. One of the greatest credentials of the Catholic Church is her authority and her certainty. Man wants to know for certain what he must do, and to be told in no hesitating manner to do it. People cheerfully carry out orders which are given with due command, and which are surely obligatory. The Catholic realizes that in matters of faith and morals the Church commands in the name and with the authority of Christ. This gives Catholics that comfort and peace in the practise of their religion which is in itself part of the reward promised by Christ for following Him. A little consideration will show that authoritative religion is the only one worthy of the name.

Unless religion be the voice of God it is only the

expression of the views of man. A man's views may or may not be right. Nearly every question submitted to mankind has had various and sometimes contradictory answers. As long as these questions do not affect man's interests or conduct they remain academic, and it may not matter much how they are decided. But if it is something which concerns conduct, justice, or anything that is vitally important to man, it makes a vast difference by what principles he is going to decide the issue and regulate his actions. If he is convinced that certain principles of conduct are as true as God, and that a voice as sure as God's commands their application, he will cheerfully comply with their requirements no matter what inconvenience or disadvantage they may entail. On the other hand, uncertainty of obligation makes a man perform duty not only disagreeably, but frequently with such misgivings as eventually to result in complete disregard of the obligation. Since religion depends on conscience mainly for its observance, it is clear that a religion which does not reach the conscience is nothing more than a welfare organization, or a social club, which may affect external conduct only. External actions are the least part of morality. In point of fact the most impressive outward conduct may exist along with vices which though hidden, degrade the individual and corrupt society. External vice although most repulsive is not so dangerous nor far reaching as hidden vice. What is external can be regulated

and restricted if not altogether prevented. But hidden vice goes on like an insidious disease, which without showing external marks of its malignity or progress, suddenly and without warning grips its victim with deadly hold. Outside the Catholic Church, with the exception of some of those denominations which retain a residue of Catholic doctrine, religion has degenerated more or less into external respectability and social activity. Not that respectability and social welfare are not desirable, but they are not religion. Christ did not come on earth merely to make people respectable or comfortable. It is true that courtesy and prosperity will ordinarily result from the observance of God's law unless factors intervene which hinder or thwart the effects of religion. However, it is also true that a good man may be poor or unfortunate, and a virtuous man may be lacking in refinement. Culture and wealth are not necessarily the outcome of religion. Christ said of His Church that it would always have the poor with it. Good manners are ordinarily the result of refined environment. Poverty is not ordinarily conducive to this state. However a day laborer may be honest and pure and loyal and yet not have the manners of polite society. Vulgarity is not vice any more than respectability is virtue. A religion which is not divine and authoritative may indeed make people externally refined but it can not make them virtuous, since it can not reach the source of virtue, —the heart and conscience and will.

Now the only thing that counts with God is a right heart. The thief on the cross did not have society manners but he was canonized a saint by the Saviour because his heart was right. "This day thou shalt be with me in paradise." He did not say that to the cultured Pilate nor to the wealthy Herod. But He did say: "Blessed are the poor" and He warned the rich that with difficulty they should enter the kingdom of heaven. Yet spite of Christ's pronouncements there are those who judge of the truth of a religion by its wealth, prosperity, and culture. The Apostles were not rich nor cultured according to the standard of their age. There were many wealthy and cultured persons in Rome and Athens and Jerusalem at the time of our Lord, but it was not these, but the poor and ordinary fishermen and others such that He chose for His disciples, and for the foundation of His Church. This is said not in disparagement of wealth or culture, but as a correction of a prevalent false idea that religion may be gauged by those external marks. Lazarus and Martha and Mary were rich. So was Joseph of Arimathea but they were something else besides. It was not their riches which made them friends of Jesus but their right use of them, and their virtuous lives. Among the canonized Saints of the Church there are many kings, and also many of the world's great ones, but none of them was sanctified on account of wealth or culture or great achievements. A religion, one of whose main boasts is that it makes

people prosperous or gives them what the world terms society manners has very little claim to being considered the religion of Christ. A savage in the heart of Africa may be a saint, and a social leader in Paris or London a devil. A day laborer may be adorned with Christian virtues, and a captain of industry defiled by pagan vices. Christ flayed the respectable Pharisees for their foul and hidden sins. He compared them to whitened sepulchres fair to look upon without, but within full of rottenness. Religion, therefore, that is religion, must reach the interior of man. Now it is only an authoritative religion with power to reach the conscience that can do this. No human religion can speak with certainty and with effect. In point of fact, except the Catholic religion, none claims to speak with certainty. On the contrary they say it is impossible to be certainly right. They assail the Catholic Church because she claims to speak infallible truth. And if she does not how can she speak for God? And if she does not speak for God where is the sanction for her precepts? It is evident therefore to an unbiased mind that no religion can be divine that is not truly authoritative. An unauthoritative religion may be æsthetic, it may be congenial, it may be a stepping stone to social advancement, but it is not God's voice declaring the will of God in man's regard, nor does it confer the grace of God to the soul to help man keep the commandments of God. Since Christ spoke with authority, the Church

which claims to be His must speak with authority. There is but one Church in the world which claims to speak with the authority of God, and whose voice is heard and obeyed as that of God, and that is the Catholic Church. Every other Church speaks with a fallible and faltering human voice and can never be heard otherwise.

Nothing is more detrimental to conduct than uncertainty. An uncertain obligation is ordinarily no obligation. If a person hesitates about the necessity of doing a thing, either because he is uncertain as to its being the proper thing to do, or as to its being commanded to be done, he will not do it at all in most cases, and certainly not at all if the matter in question be something that is disagreeable. There is no certain voice commanding respect and obedience outside the Catholic Church. Recently a distinguished prelate left his position of dignity and emolument in an Evangelical Church because he realized that there was no respect for authority in it. On entering the Catholic Church he declared that it was like a storm-tossed mariner entering the sure waters of a harbor. It is a well known fact that many denominations permit contradictory doctrines to be preached in their pulpits, and contradictory rites to be performed in their services. They do this mainly because they have not the authority to prevent it. They know from experience that if a doctrine or rite is prohibited by the Church authorities the prohibition will be ignored. Con-

sequently anything and everything is tolerated, with the result that people do not know what to believe or what to do. In consequence many give up going to church altogether, and those who continue to go virtually make their own religion, choosing what to believe or reject, and what rite to practice or omit. The clergy in the pulpit have no definite message for their congregations, and the people having no definite standards of faith or morals make their own. To call this religion is to parody religion. If religion is anything it is definite. Christ made this very clear when He gave the Church He founded the commission to teach mankind what He had taught her. What He taught her was a definite body of doctrine, so definite, that He said of it that they who believed and lived by it should be saved eternally. It was so definite that St. Paul said of it that even if an angel from heaven should teach anything different it should be rejected. The Apostles Creed is a definite body of doctrine, the merest outline or compendium of Christ's teaching. One of the articles of the Creed is: "I believe in the Holy Catholic Church." This article is in company with other fundamental Christian teaching, such as belief in God and the Incarnation and Redemption. Belief in the Catholic Church is not a mere sentimental attitude of respect for her but a firm conviction that she is that Church of which Christ said: "He that heareth you heareth me." If Christ in person were to speak to us there can be no question

about how we should listen to Him. Unless He is God, He is an impostor or fool. We should therefore hear Him as God or despise Him as an impostor or fool. We know He is God, hence we listen to Him as we should to Jehovah. His Church is as truly a divine institution as He is God. He could not oblige mankind to obey a Church that was liable to mislead. If a Church is fallible we may not know when it is right or wrong. It would thus be an uncertain guide, which is worse than no guide. A Church that speaks with authority must necessarily speak with certainty, and power; with certainty in order to influence the mind of man, and with power in order to influence his will. Man will not long obey an authority that is hesitating or weak. Hence we see the sad state of anarchy in the various Evangelical denominations. None speaks with finality. None can obtain assent of judgment and will to its teaching unless its subjects of their own accord acquiesce. They may remain in a denomination and publicly profess or teach doctrine that contradicts the creed of their Church. Religion has degenerated into a mere label that may be attached to any body of doctrines that one sees fit to adopt. Such a libel on religion has its consequences in the deplorable condition today of the various denominations in all parts of the world. Religion has, with a vast number of people, lost its real meaning and significance.

Religion, as said previously, is a bond between

Creator and creature. It is not a human compact but the will of the world's Ruler manifested to His subjects, mankind. Conduct depends ordinarily on one's principles. If one's principles are the outcome of God's teaching they will be correct and lead to correct conduct. Right conduct leads us to our right destiny, which is to share in the life of God. Religion thus becomes a bond uniting us with our Maker. But it is not enough to have right principles. Many people know what it is right to do but fail to do right. We are prone to evil. Our passions clamor for gratification regardless of law and reason. Unless held in check by a firm hand they will bear us on to ruin, as an unbridled horse rushes itself and rider to destruction. In order to control passion man requires strength from above. Religion gives this strength. Christ established His Sacraments in order to convey His help to man in the warfare of life. Human aid can help us somewhat externally, but our enemies are within as well as without, and religion must arm us against both. We are contending against not only natural but also supernatural foes, and we need supernatural help. True religion gives not only right direction but help, as well, to walk aright. If a beacon directs—now one way now another—it serves no definite purpose, and guides to no secure course. Hence the need of religion being absolutely true and authoritative. It is not enough for it to be true, since man has a will as well as an intellect. Authority addresses itself to the will, and

when it commands with power moves it to action. Christ spoke not only what was the truth but with such authority that the truth must be respected. His religion must do the same. It is the Catholic Church alone that professes to teach the truth exclusively and does so with the voice of authority. She speaks in the person of Christ and is listened to by the faithful as they would listen to Him. Virtue that is permanent, and not merely occasional, must rest on a changeless basis. The truth is absolutely changeless. Authority must likewise be constant and firm. In matters of conscience it is only stable authority that rules. Unstable authority receives but fickle or feeble response. Hence Christ clothed the Church with His own authority so that man in obeying the Church would know he was obeying God. That is why the Catholic Church is so venerated by the faithful, why her commands are received as orders from God Himself, why Catholics gladly make such great sacrifices in order to carry out what the Church prescribes. They know that in obeying the Church they are doing what God wants them to do, and that in consequence they are showing themselves loyal subjects of a Monarch who is Lord of time and eternity, and who will in His own time and way reward those who have been true to Him. Hence a Catholic regards the commandments of the Church with the same reverence as he does the Ten Commandments.

God gave the Ten Commandments to mankind by

Moses. He gave the other commandments by His Divine Son, who commissioned His Church to promulgate them, and which have consequently all the authority of those delivered on Mt. Sinai. It will thus be seen that the authority of Christ's Church clothes her pronouncements with divine sanction. This makes man realize that in obeying the Church he is not following a fallible leader but an absolutely safe and all powerful commander whose leadership conducts to life everlasting. Amidst the doubts and temptations of life man needs sure and authoritative guidance. This has been given by no other than God Himself, who has clothed His Church with His own infallibility and authority. She is ever at hand to speak with certainty on every issue that concerns creed or conduct, and to make her voice reverenced as the very utterance of God Himself. Her authority is not nominal but real. It reaches the consciences of hundreds of millions of the faithful in every nation of the world. It shows itself in unity of belief no matter how great may be the diversity of race, culture and environment. None but a Church endowed with divine authority could so effectually and so perpetually reach the conscience of so great a portion of mankind.

Some of the most learned men this world has known have hearkened to her voice like little children. Some of the greatest teachers of mankind were glad to be taught by her. She has been and is the Light of the world as Christ her Founder was. Her

authority does not interfere with rational liberty but rather makes those who respect it free with the freedom of the children of God. Passengers in a Trans-Atlantic liner do not surrender their liberty by trusting themselves to the guidance of the captain of the ship. Nor does the captain surrender his liberty by depending on the compass for guidance. Liberty is not license. Liberty is rational enjoyment of freedom. A man may, if he wish, and because he has free will, embark in a row-boat to cross the Atlantic. But certainly he would not be making rational use of his liberty if he chose that way of crossing instead of taking passage in a steamer which was at hand.

The Church of Christ is that bark which has Peter for its Pilot and the Creed of Christ as compass. No one who entrusts himself to this vessel can fail to reach the port of eternal life. Authority is the very essence of rule, whether it be lodged in the captain of a vessel or the ruler of a nation. The Founder of Christianity, realizing this, conferred on His Church the plenitude of authority when He said: "As the Father hath sent me I also send you." Christ therefore delegated the powers of His own mission to those who were to carry on that mission. The authority which Christ conferred on His Church makes her truly the Light of the world. Blessed are they who walk in that light, for they are on the sure way to Life Everlasting.

IV

RELIGION AND SCIENCE

A RELIGION that is from God can not contradict God. God speaks by creation as well as by revelation. Hence nothing in creation can contradict a religion that is divine. Unless a religion is divine it has no meaning. Religion means a bond between the Creator and the creature. Unless this bond really comes from above it can not unite the creature to the Creator. A religion that is not from God may bind man to man but not man to God. A religion that is not from God may advise and exhort man to virtue but it can not authoritatively command man to be virtuous.

It is only a divine religion that has what is called sanction back of it. By sanction is meant the right and power to enforce its precepts. Only a divine religion can do that, for only a divine religion can speak to man in a way that touches his conscience and makes him realize that unless he obeys the precepts of religion he must suffer the consequences of defying God. In other words unless a religion be divine it has no binding force. Hence it is that every religion endeavors in some way to claim God for its author. The most learned society in the

world can persuade only. The wisest organization of men can go no farther than to give good reasons for accepting its precepts. But if a man choose to disregard them he may do so. But if a man disregard the precepts of divine religion, he does so in the face of God, and must answer to God for his conduct. It is true that human organizations can enforce certain precepts by police or military rule. But such enforcement reaches external observance only, unless a person believe in a power above. Religion is concerned with not only external observance but also with the most private and hidden acts of man. Indeed morality that is external only is hardly morality at all. Some of the most vicious people are externally very correct. Good and evil emanate from the heart. Only God sees the heart. Hence only a divine religion has real sanction. It is only a divine religion that is wholly true. Being divine it has God for its author who can neither deceive nor be deceived. Hence because God is the author of revelation and also of nature, it is evident that nothing in nature can contradict revealed religion. When, therefore, it is said that science is opposed to religion it can only mean that true science is opposed to false religion or false science is opposed to true religion. Between true science and true religion there can be no opposition.

Of course it is only a form of expression to speak of false science. Science that is science can not be false. But so much is falsely labeled science, which

in reality is only conjecture, and often poor conjecture, that we have to distinguish between real and counterfeit science, which we do by calling the contraband false science. Whenever, therefore, it is stated that science has arrayed itself against religion it is to be understood either that it is false science or else false religion. It all comes to this, is there a religion in the world that is as true as God? If there is that religion can not be at variance with any scientific truth. There *is* a religion in the world as true as God, for it has God as its Founder. God can not establish a falsehood and proclaim it the truth. Jesus Christ first demonstrated by divine deeds that He was what He claimed to be, the true and eternal Son of the true and eternal God. He then established a Church to carry on the mission for which He Himself came into the world. "As the Father hath sent me I also send you" was His commission to His Church. Christ declared that He was the way, the truth, and the life. What He was His Church is. He moreover proclaimed that He was the light of the world. That is what His Church is.

Now that Church of His is somewhere in the world, for He said of it "I am with you all days, even to the consummation of the world." (Matt. XXVIII. 20.) Whatever Church that is it can never be at variance with science. It is clear that any Church whose Author and Director is God can not be a teacher of error. There is but one Church

in the world which holds that it has not erred and can not err in doctrine, and that is the Catholic Church. We do not have to go far, therefore, if we are sincere, to find the true Church of Christ. Every religion in the world admits it can err by revising its doctrine. Truth needs no revision. Moreover, every religion in the world admits it can err since it maintains that no religion can be infallible. Only one religion admits infallibility, and that is the Catholic. That infallible religion proclaims that the head of the Church, the visible representative of the invisible Head, Christ, is infallible as head and teacher of the universal Church. When, therefore, we say that there can be no conflict between religion and science we mean between the Catholic religion and true science. Regarding other religions it is only too evident that most if not all of them not only conflict with science but also with each other. They are continually changing, and in their very essentials, hence continually in error, for if they were not in error there would be nothing doctrinally to rectify or change. Outside the Catholic Church what radical changes have occurred since the Reformation! Concerning such essential matters as Christ, the Bible, the Sacraments, etc., the Evangelical Churches have so changed their creed that if the Reformers came back to life they would not recognize their offspring. It needs no apology for saying that such religions can not be of Jesus Christ,

the Way, the Truth and the Life, and the Light of the world.

In saying, therefore, that between religion and science there can be no conflict we mean between the religion that is of God and the science that is real. Fictitious science is bound to be at variance with truth, but not genuine science. Perhaps the greatest scientist of modern times was Pasteur. He knew science and he knew his Catholic Faith. He found no contradiction between the two. Every now and then the blatant voice of a would-be scientist proclaims a discovery which contradicts revelation. By degrees this wonderful discovery vanishes into a scientific myth. Claims are made with blare of trumpet only to end in vapor. But the evil is done by the fact that unthinking people hear and are influenced by the blatant proclamation. Unfortunately, they do not hear of or know about its ultimate fate.

Having premised this much let us now turn to some facts of science and see whether or not there has been or is any conflict between them and the true religion. Let me say, in the first place, that since the Reformation, everybody and everything that has had a dispute or falling out with Rome has been championed by Protestantism. No matter what the person or the thing, if it in any way antagonized Rome, it was taken up and made the subject of praise and support by the Evangelical Churches. It was sufficient for the worst conspirator or rebel

to be made a hero of, if he defied Rome. This antagonistic policy of the Reformation Churches has by its persistency and virulence so affected even sincere but misinformed people that their attitude towards the Catholic Church is that of those who said concerning Christ, "Can any good come out of Nazareth." It has been my experience to receive into the Church not a few eminent scholars of various Protestant denominations. It is amazing to observe how indignant they feel towards the church they have left for having fed them on fabrications concerning the Catholic Church. In most cases they have told me that it is almost impossible for the ordinary Protestant to give the Catholic Church a fair hearing. He has been so prejudiced by false history and literature that he can hardly get out of that atmosphere, and see the truth in clear light. This explains the readiness to believe everything discreditable about the Catholic Church and to discredit whatever is favorable. Recently, however, a great change has come over the learned world, and scholars as well as people are beginning to see and admit that the Catholic Church is the Pillar and Ground of Truth.

As, however, prejudice and misunderstanding die hard, it may not be without advantage to the general reader to have before him certain facts of history which have been distorted by either ignorance or malice. The Church, like her divine Founder has been frequently maligned. Christ foretold that

the world would hate her as it had hated Him. We must not be surprised, therefore, nor alarmed at the false charges brought against her from time to time.

A standard accusation made against the Catholic Church is that she is opposed to science. They quote the Galileo case as proof. Before taking up this case let it be said that throughout the ages since its establishment the Catholic Church has been the greatest patron of science and art. All the great universities of Europe were her foundation. Architecture, sculpture, painting and learning found in her their best support. Her monasteries were depositaries of the learning of the ages, and her clerics represented for centuries the scholarship of the world. Copernicus, the father of modern astronomy, was a devout churchman, and by the way, taught the very system, with the approbation of the Church, for which a hundred years later Galileo got himself into trouble. It was not Galileo's science that antagonized the Church as we shall duly see. Galileo taught nothing with regard to astronomy different from Copernicus. Yet the greatest support given Copernicus was by the Church. It was at the earnest request of Cardinal Schomberg and the Bishop of Culm, two Catholic prelates, that Copernicus published his monumental work on the new astronomy. It was dedicated by permission to Pope Paul III. For nearly a century afterwards, during the reign of nine Popes, the Copernican system made its way on its merits. Scientists

themselves were divided as to its value. It had as many distinguished upholders as it had opponents. The only opposition to it in an ecclesiastical way came from the Protestants. They being committed to a literal interpretation of the Bible stoutly opposed Copernicanism. Luther and Melanchthon condemned the system unreservedly. Galileo, with his newly invented telescope, added scientific prestige to the system. He set up his telescope in the Quirinal Garden, belonging to a Roman Cardinal, and exhibited the sunspots and other astronomical wonders to an admiring throng. During all this period he was highly honored by the Popes as a man of science. It was not to Galileo the scientist that the Church was opposed but to Galileo the disturber. At a time when the system of Copernicus was a matter of scientific doubt or inquiry, Galileo tried to force it on its opponents by other than scientific means. So great a scientist as Lord Bacon held out against the new system. Professor Huxley, after careful analysis of the matter, declared that the opponents of Galileo "had rather the best of it."

In such uncertainty Galileo instead of furnishing convincing proof, in his enthusiasm wished to brush aside everybody and everything opposed to him. The result was that the matter was referred to the Inquisition, the most learned body of men in the world at that time. The Inquisition judged that Galileo's position was not proved to a certainty. It furthermore declared that it was scientifically false

and anti-scriptural. We are dealing now with the subject of the Church and science, not with Papal Infallibility. This Roman Congregation was not the Pope, teaching a doctrine of faith or morals binding on the universal church, but a commission to settle a dispute which threatened an ecclesiastical clash and a possible assault on Scripture. The Commission was right in its findings that Galileo had not proved his case, but wrong in its condemnation of the Copernican system itself.

Our point is not whether or not a Roman Commission erred but whether or not the Church was opposed to science, and to Galileo as a scientist. Eight years after the adverse decision, Galileo on visiting Rome met with almost royal honors. Pope Urban VIII conferred a considerable pension on him, to which he was not entitled, not being a Roman. Referring to this pension Brewster says that it must be regarded as an endowment for science itself.

In the year 1632, some sixteen years after the adverse decision on his system, Galileo published a work which was a direct challenge to the Church, and a violation of the solemn pact he had entered into to abide by the former decision. For this act of bad faith and disobedience he was condemned to incarceration at the pleasure of the tribunal. It is a mis-statement of fact to represent Galileo as a prisoner in the ordinary sense of the word. He was allowed to use as his places of confinement the houses of his friends, always comfortable and usually

luxurious. The famous saying so often attributed to Galileo "E pur si muove" is pure fiction. It was never heard of until over a hundred years after his death, and has no authority whatever. The case of Galileo instead of showing the Church as opposed to science shows the very opposite. Science demands proof. This is what the Church demanded of Galileo. In the judgment of some of the greatest scientists of his day Galileo did not furnish proof of his position. It is all very well for us with our later and fuller knowledge to pass judgment on the findings of a court which sat at a time when the scientific world was divided between the age old system of permanency of the firmament and the new system of planetary revolution. We find no trouble now in admitting that the earth is round, but in the days of Columbus it was a very different and difficult matter. Galileo was the virtual inventor of the telescope. It showed the firmament as it was never seen before. But it was one thing to realize that there was motion in the firmament and another to accept all the conclusions drawn from that motion. In the light of the data presented to it, and which divided the scientific world into two opposite camps the Roman Commission decided against Galileo. In this as events proved, it was wrong, not in condemning Galileo, for he did not scientifically prove his case, but in condemning the Copernican system, which in itself was true although its defenders were not able so to demonstrate at that time.

The literal interpretation of the Bible was supposed at that time to be the accepted meaning of the text with reference to science as well as to all other things. Not that the Catholic Church had committed herself to literal interpretation. The opposite may be seen from the interpretation of the six days of Genesis by St. Augustine and others, with the approbation of the Church. However in Galileo's day the reformers made so much of the letter of the Bible, and used it so frequently as their main argument that the Church was on her guard against anything which might weaken the traditional meaning of Scripture. It was the Protestants who opposed Copernicanism most virulently. It would be the death-knell of their system of absolutely literal interpretation of Scripture. In view of the strong opposition of the reformers to the system that Galileo advocated, it is amazing to see Protestants accusing the Catholic Church of opposing science, for doing what they, who call themselves friends of science, have done. It only shows that the wish is father to the thought. Anything to blacken Rome. Cardinal Newman well says on this point, that the opponents of Rome must be hard pressed for an argument that she is opposed to science, since from the time of the Reformation, the sole case they can present is that of Galileo, which on analysis proves the very opposite of what they charge.

The matter of fact is simply this, namely that when all Europe was in the throes of religious revolu-

tion, a Roman Commission pronounced judgment on a matter in dispute which threatened the peace and faith of Christendom. That decision of a fallible commission was right in its findings as to Galileo and his methods, but wrong in its findings with regard to the system itself. It shows that Rome was deeply interested in science, since it was she who fostered Copernicanism as a scientific theory. It was only when Galileo stretched the theory to fact, on admittedly insufficient data, that she decided his case adversely. In this she was a friend of science, since she proceeded in scientific fashion. But how about the corollary to all this? The Copernican system having been proved true what becomes of the Scripture reference to the motion of the sun?

Cardinal Bellarmine, the most learned man of his age, gives us the Catholic attitude in the matter in his letter to Galileo's friend Foscarini: "I say that if a real proof be found that the sun is fixed and does not revolve round the earth, but the earth round the sun, then it will be necessary, very carefully, to proceed to the explanation of the passages of Scripture which appeared to be contrary, and we should rather say that we have misunderstood these than pronounce that to be false which is demonstrated." That has the ring of science. No scientists ever received more encouragement as scientists than those who came in contact with Rome. She has always been the patroness of science and art. That the Galileo decision did not affect the infallibility of the

Church is admitted even by those who can not be suspected of bias in her favor. Let us hear the words of von Gebler. "The Church never condemned it (the Copernican system) at all, for the Qualifiers of the Holy Office never mean the Church." (Galileo Galilei.)

The Galileo case, therefore, while unfortunate in this, that it shows that a Roman Commission erred, stands out as proof that the Church is the friend of science. We shall now take a long step, from Galileo to Darwin. As Newman has said, the one stock argument that her opponents have against the Church is the Galileo affair. Since Newman so wrote, however, a new thing has arisen in science, evolution, and it is affirmed by some that the Church is opposed to evolution and consequently to science and progress. This is worth looking into. Is the Church opposed to evolution? It is like asking a man if he is opposed to shooting. It all depends. It is one thing to shoot a man, another to shoot a duck. It is one thing to shoot a man for his money, another to shoot a man who will otherwise shoot you. There is shooting and shooting. So is there evolution and evolution. There is guess evolution, that is mere speculation, without evidence sufficient to justify it. If this evolution remains what it is, a theory, the Church may or may not be opposed to it. The Church is not opposed to any evolutionary theory which rests on a sound basis and proceeds scientifically. The Church is opposed

to any theory of evolution which does not rest on a sound basis and which does not proceed scientifically. By a sound basis we mean the foundation required by reason and revelation.

For instance, any theory of evolution, no matter how plausible, that does away with a first intelligent cause called God, rests on a false basis, and is opposed by the Church. Likewise any theory of evolution which draws conclusions from insufficient or no data proceeds unscientifically, and is opposed by the Church, the friend and patroness of science. To Scientific Evolution, the only evolution that really deserves the name, the Church is not opposed. Some of the greatest names associated with evolution are devout adherents of the Catholic Church. To unscientific evolution the Church is opposed. I shall specify the various forms of evolution to which the Church is opposed. First of all she is opposed to that evolution which claims to be a fact rather than a theory, for evolution at its best is only a theory. Secondly the Church is opposed to Materialistic Evolution, that is to evolution which purports to evolve of itself from matter. Evolution if it be anything, is an orderly process, which demands an intelligent first cause. Thirdly the Church is opposed to that evolution which deduces a conclusion about a matter concerning which it has no data. There is no scientific data concerning the origin of man. What evolution does the Church advocate? It advocates scientific evolution, that is evolution

which impels an investigator to examine carefully everything and anything that is in question, to study its immediate cause, as far as possible its remote causes, and to draw conclusions based on evidence of research.

Is evolution a fact? No. Is it a working theory which may lead to its establishment as a fact eventually? Yes and no. Evolution that discards God will never be established. Evolution which deduces spiritual substances, like the soul of man, from matter will never be established. Apart from these two impossible forms, evolution may possibly be proven true. I say these two impossible forms for two reasons. First they contradict revelation and secondly they contradict metaphysics. We shall consider revelation first which, by the way, does not hinder scientific investigation but simply saves the scientist the trouble and danger of going along perilous and useless paths. Nothing contrary to the teaching of revelation will ever be found in nature, for God is author of both nature and revelation. Unless revelation is as true as God it is not revelation at all. If revelation be not in accord with the facts of science the Christian religion is a delusion. It is because revelation is God's communication to mankind that it is a true guide for philosophers and scientists. There may be doubt about the precise meaning of a particular passage of revelation, but there can be no doubt that revelation rightly understood is God's message.

Whenever the meaning of a particular passage of scripture is in question, it is for the Church, the divinely appointed interpreter of Scripture, to state its precise meaning. The United States Supreme Court is the official interpreter of the Constitution and acts somewhat in the same capacity towards the Constitution as does the Church with regard to revelation. Hence we say that revelation rightly understood can not be at variance with the facts of science. Whenever there is apparent variance it is because revelation is not understood in its true sense. The six days of creation, for example, may mean six periods or cycles, since "day" in scripture often has an indefinite and extended meaning. The Church has not officially proclaimed the meaning of this passage of Scripture, and until she does its meaning is in suspense. St. Augustine and the early Doctors of the Church held that the six days were six cycles of long ages of time. This was centuries before modern science was concerned with the matter. What, therefore, unmistakable revelation declares, can never be counter to the facts of science, because God can not be counter to Himself. So much for revelation in its aspect towards evolution. In the next place we will consider the relation of metaphysics to evolution.

Metaphysical means what is beyond physical or sense perception. Metaphysics is the science of right thinking on matters which the senses can not reach,—for instance, the origin of the world. There is no

data of the origin of the world. We see the world as it is now. There is nothing material which evidences the manner of the world's origin. Man may reason from effect to cause, from what is before him to what is beyond him. But such reasoning is in the realm of philosophy not of physical science. Metaphysics is that branch of philosophy which aims at explaining what can be reached by the mind only. Reason tells us, for instance, that every effect must have a proportionate cause, that is a cause capable of producing the effect in question. If, for example, you find a letter, reason tells you that it was written by an intelligent being, even if you have no evidence to support your conclusion. If you examine a watch of exquisite design and perfect action, reason tells you it had an intelligent maker. In like manner the philosopher, looking out upon the world and observing its wonderful design, its unity with infinite variety, its marvelous symmetry and coordination, the perfect adaptation observable in nature's various provisions for the maintenance and well-being of vegetable, animal and human life,—the philosopher observing all this concludes that such intelligent arrangement demands an intelligent cause. From that he reasons that the ultimate cause of the universe is an intelligent being, capable of infinite foresight, and powerful to carry into effect plans of stupendous magnitude.

Since matter can not foresee nor plan it becomes evident that the ultimate cause of the universe is

not matter. Hence evolution which does away with an intelligent first cause is contrary to both metaphysics and revelation and consequently opposed by the Church. In this she displays the best common sense. She is acting reasonably and scientifically. Both revelation and reason are God's appointed means of directing man aright. One supplements the other.

Revelation besides teaching us much that is beyond reason to attain or even comprehend, also teaches us definitely and clearly what reason may discover faintly and with effort. Both together form a beacon light directing man surely and securely to his eternal home. What a mariner's compass is to a navigator that reason and revelation are to man. No navigator considers that he is hampered by the compass. The only restraint it imposes on him is to keep him from going in the wrong direction. Any progress in the wrong direction no matter how fast or agreeable would not be gain but loss. So is it with the scientist in regard to revelation. If revelation definitely teaches something it is lost time and effort to pursue a course that leads to the opposite, that is if revelation teaches something *definitely*. If revelation is not clear on a certain subject man is free to act accordingly. Regarding evolution, it is clear from revelation that God is the first cause of all things. Hence that disqualifies any evolution theory to the contrary. It is also clear and definite from revelation that the soul of man is not evolved

from matter but is a spiritual creation of God. Hence any theory of evolution which evolves man, body and soul from matter, is by the very fact false. Man's body may or may not be evolved from the brute. So far there is no evidence to support man's descent from the monkey. The only evidence that would support the contention, the evidence that is absolutely necessary for the theory is missing. While there is such a thing as the *missing link* the chain of man's bodily evolution from the monkey is no stronger than would be a chain all of whose links would be of heavy iron except one, which would be of putty. The greatest scientists in the world have gone on record that there is no evidence to justify Darwinism either as a theory of the survival of the fittest or of man's descent from the brute. This is a strong statement, so I shall corroborate it.

Before citing these distinguished scientists, who now discredit what only a few years ago was regarded as a scientific fact, let me say that time is the greatest test of truth. Periodically there arises some cult or theory which claims to be the pallbearer of Catholicity, only to find an early grave for itself, while the Church it would inter goes majestically on. I can recall the time when not to believe in Darwinism was equivalent to being branded as worse than ignorant. The Catholic Church was accused of being afraid of the light of science because it preferred darkness for its dupes. Time has justified the wisdom of the Church, as it always does. The Church

loves the light. She is the light of the world. But because she is the pillar and ground of truth she is careful to inspect and test before she accepts any lamp of science no matter how attractive or serviceable it may appear to be. In thus prudently proceeding she shows herself not only the true friend of science but also truly scientific. With regard to Darwinism in its aspect of survival of the fittest, Professor Romanes says: "At present it would be impossible to find any working naturalist who supposes that survival of the fittest is competent to explain all the phenomena of species formation." (Journal of the Linnæan Society, vol. XIX.) Professor Vines in his presidential address to the Linnæan Society concludes, "It is established that natural selection, though it may have perpetuated species, can not have originated any." Bateson, then president of the British Association of Scientists, probably the most learned scientific body of the world, stated in his address to the society, 1914, that Darwinism was dead. Here are his words: "Darwin speaks no more with philosophic authority. We read his scheme of evolution as we would those of Lucretius or Lamarck."

When we reflect that the above statements come from the camp of the evolutionists themselves, we can not but believe that they were reluctantly given and consequently that they have sounded the deathknell of Darwinism. Of course Darwinism is not evolution exclusively, but only one attempt to estab-

lish evolution. However it is proof that evolution is not a fact. But, it may be objected, if survival of the fittest is exploded as a theory, has not man's descent from the monkey been proved? Does not the American Museum of Natural History in New York present the actual stages of man's evolution from monkey to man? Yes, that Museum does present such an evolution, and it is the greatest crime against science committed in the name of science since Haeckel actually forged photographs to confirm his descent from the monkey theory. One of the greatest authorities on anthropology that the world has known, Rudolph Virchow, founder of cellular pathology, declares: "Natural science, so long as it remains science, works only with really existing objects. A hypothesis may be discussed, but its significance can be established only by producing actual proofs in its favor, either by experiment or direct observation. This Darwinism has not succeeded in doing. In vain have its adherents sought for connecting links which should connect man with the monkey." (Address to the Twentieth Century Congress of the German Anthropological Association.)

The eminent scientist, Professor Fleischmann, in his volume *Die Darwinische Theorie,* states: "The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but purely the product of the imagination." If the Catholic Church had given that verdict on Darwinism she would have been

accused of bias or unenlightenment. The biologist Ranke concludes the results of his researches on the descent of man as follows: "The only statement consistent with her dignity that science can make is to say that she knows nothing about the origin of man." (Modern Biology, p. 480.) Such is science's verdict on what a few years ago was scientific gospel. Is the Church not wise to go slowly and carefully before yielding to the current of so-called science? Can she be said to be opposed to science because she demands scientific proof before acquiescing? The descent of man as portrayed in the New York Museum of Natural History is a parody on science. Many popular writers and college professors are engaged in a similar parody. The misfortune of it all is that many trusting people will be led irretrievably astray by these blind leaders of the blind.

Evolution in its present status is a working theory only. Whatever may be established by scientific evolution will be found to be in accord with Catholic truth. As said previously, some of the foremost evolutionists have been and are Catholic scientists. God speaks by nature as well as by revelation. It is the same voice in both. When rightly understood either from one source or the other, the voice of God will be the same organ of truth. Perhaps nowhere in the world has there been greater literary, artistic and scientific activity than in the Vatican. The Church is the patroness of art and science, and is besides the patroness of sanctity. Sanctity and sci-

ence are dear to the Church because they both lead to God. The more the Catholic Church is known the more she is loved. Her saints and scholars during all the centuries are proof that she fosters not only holiness but also learning in her children. The universities of Oxford and Cambridge and Paris and others equally renowned were her foundations. The Church is not opposed to science but rather the oldest and best friend of science.

V

CAPITAL AND LABOR

CHRIST was a workman. In a certain sense Almighty God is a workman. He made the universe and keeps it in working condition. Christ by choosing labor as His lot sanctified it, and ennobled it. Before Christ's time labor was associated mainly with degradation. Slaves were the laborers of antiquity. Christianity has changed the status of labor. All the real privileges and benefits which labor now enjoys are due to Christ in the world. Too often labor forgets that. Led by ignorant or misguided agitators, labor has been persuaded that the Church of Christ is not friendly to it, or rather that she is hostile to it. In point of fact the greatest friend that labor has is the Catholic Church.

The twelve apostles were mostly laborers and many of the popes have sprung from families of the working class. The Catholic Church is the greatest democracy in the world. At hardly any other service except the Catholic will you find side by side Capital and Labor. Master and workman kneel alongside at the altar-rail. Mistress and maid, rich and poor, owner and wage-earner, every race condition and quality of mankind are found worshipping God at

the same Catholic service. This has been so from the beginning. Always the Church has championed the workingman's cause, seeking to improve his condition, and curbing unjust exercise of power over him. It is doubtful if the workman was ever better off than during those ages when the Church ruled supreme over Christendom. The workingmen's guilds of the middle ages conferred on Labor all the really desirable benefits that it now seeks to obtain by the labor union. In those days every craft was organized under a patron saint, and had its accredited chaplain whose duty was not only to look after the spiritual welfare of members but also to act as their friend, counsellor and defender. It was the Church that fought against monopoly of human necessaries, that fixed maximum prices for staple foods and clothing, and that brought about laws for the protection of the workingman's home. It was the Church that stood time and again between the throne and people when a monarch sought to tyrannize over his subjects. The Church is the natural friend of the workman because she is the upholder of justice and the defender of the weak. Besides, for the most part, her ranks are recruited from the middle class and the working people. Consequently she knows them and their needs.

In face of all this, why is it that the Church has been and is accused of being for Capital and against Labor? This charge was never made when the Catholic Church was supreme in Christendom. It is

never made now where the Catholic Church has liberty of action. Since the Reformation, Protestantism has been more or less a state or class religion. In return for state support the Evangelical Churches have more or less put themselves in the hands of those in power. In return for powerful financial support some of these denominations have become subservient to the wealthy. The result is that between dependence on throne and wealth, some of these Churches have been the tools of government or capital. But this was never the status of the Catholic Church. Rather than yield to the unjust demands of monarchy or of wealth the Church has frequently not only sustained loss but has also been persecuted. No Catholic workman has a just grievance against his Church. Unfortunately it is a fact that due to superficial and blatant agitators Labor has at times been lashed into a grievance against the Catholic Church because she stands for justice towards Capital as well as towards Labor. The admirable thing about the Catholic Church is that while championing Labor she does not assail the just rights of Capital. It is mainly because labor extremists and agitators can not use the Catholic Church to further their unjust measures against Capital that Labor has turned against her in some quarters.

In nothing does the Catholic Church show her wonderful moderation and prudence so much as in her attitude toward Capital and Labor. The great-

est pressure has been brought to bear on her from both sides, but always her reply has been that in rectifying the abuses on one side injustice must not be done to the other. Most non-Catholic denominations have made large concessions to those in power for the sake of financial or other support. But never has this been the attitude of the Catholic Church. She has repeatedly refused large endowments which were conditioned on some compromise of her position. As a Church she has never yielded to temporal inducements. It may be true that individual prelates at various periods have cast their influence with the party from which they hoped to gain prestige or possessions, but such unworthy prelates were more condemned by the Church than by her opponents. Ordinarily the Church, not only as an organization, but also in its individual members has ever stood out prominently as the friend of both Capital and Labor. Sometimes a true friend is one who does not grant what is asked. Parents must often refuse a child what it requests, and that because they have so truly the welfare of the child at heart. A case occurs to me which illustrates the wisdom and moderation of the Church as evidenced in her clergy. A few years ago a strike was on in a large Eastern City. At the time of the strike a Catholic College had a drive on for funds to complete and equip one of its principal departments. One of the professors of this college was engaged in giving weekly lectures on ethics in one of the

principal auditoriums of the city. His theme at the time of the strike happened to be relations between owner and wage-earner. The owner of the great establishment whose men were on strike paid a personal visit to this priest, whose influence was very considerable among the working-class, and assured him that he would personally guarantee the success of the drive if he, the lecturer, would give him for publication in the daily press a statement which would uphold the stand taken by him, the owner, in the matter which occasioned the strike. To the amazement of the owner the lecturer replied that Catholic principles were not for sale. He added that if the owner were right the Catholic Church would support him as a duty, but that if he were in the wrong she could not support him for all that he possessed. The priest then pointed out the injustice of the owner's position, and did it so tactfully and convincingly that the owner went away resolved to end the strike. Next day the papers in large headlines carried the news of the strikers' victory. To this day they do not know who won the victory for them. Unfortunately, it happens occasionally that workingmen's organizations are wrongly advised or else influenced by leaders who are interested in themselves only.

Under such leadership Labor sometimes becomes guilty of the very charges it makes against Capital. Capital has rights as well as Labor. Capital needs Labor, as Labor needs Capital. In these days of

machinery one is almost useless without the other. In the process of adjustment from manual to machine work it has happened that great hardship has occurred to both owner and workmen. The remedy for such things is not to cripple Capital nor to enslave workmen. Capital, by reason of what it represents in accumulated savings and risk, is entitled to consideration in the product of its manufacture. Labor also, by reason of its dependence on work for maintenance, is entitled to a wage which will maintain life decently. The Catholic Church has given and gives the only practical solution of what is called the Labor Problem,—a solution based on justice and charity. Any solution which has not that basis will be short-lived, and eventually disastrous to the very ones it was supposed to benefit. To be specific in the matter, the Church will advocate no plan of bettering the working class which involves depriving the owner of his rightful possessions. What a man possesses rightfully is his, whether he be capitalist or laborer. To strip any man of his rightful property in order to benefit others is against the natural law, and is consequently unjust. It is for this reason that the Church is opposed to socialism. It is not because she does not sympathize with labor, nor because she does not want to remedy the ills of poverty, that she is opposed to socialism, but because its remedy is against the natural law, and whatever is against the natural law will in the end work greater evil than the evil it sought to remedy.

If the rich may be deprived of their possessions to remedy poverty, so may the middle class and the industrious workman be deprived of their possessions to heal the poverty of those not so prosperous. Soon this would destroy all ambition and foresight and bring about stagnation which would eventually make the poor poorer. To make the State a sort of universal provider would be not only to deprive a parent of his right and duty to provide for his own children and home but would also reduce mankind to a level never intended by nature. Society requires various grades of people in order to maintain itself. Nature has fitted people with corresponding qualities. Some excel in brains, some in strength, some in manual dexterity, and some in the various other departments necessary for the well-being of any social group. The purpose of government is not to reduce various talents to a common level but to create conditions for their proper employment in the interest of all the people. The object of government is not to deprive the governed of any natural right but to aid them in its due exercise.

Hence instead of stripping the wealthy of their possessions for the common benefit, the duty of government is to so regulate the relations between Capital and Labor that without unjust loss to Capital, Labor will be justly benefited. By degrees, and as a result of sad experience, socialism has more or less come round to an approach to this view of the matter. Socialism started out with a plan of equalization of

possessions. Wherever it had opportunity of working itself out this plan proved to be disastrous. Next they came to the idea of public ownership and control of the means of production. But as this was also against the natural right of the individual to the means of his own support and that of those dependent on him, it was bound to result against the common welfare, as in fact it did wherever carried out. Every time socialism has had a free hand it furnished an argument against itself. How then does it manage to exist? Mainly by the false promises it makes and the false hopes it inspires in its dupes. The basis of socialism is that this world can be made a paradise and that socialism is the means to make it so. It declares that poverty is something out of place among a rightly regulated people and that socialism will do away with poverty and also as a consequence, with other evils of society.

Such agitators as proclaim this doctrine are dreamers. They are speaking not from a knowledge of history or of human nature but from superficial observation and crude reasoning. They leave out of calculation the real condition of mankind, which is that of probation and purification. They would make this world man's heaven, shutting out all idea and possibility of a future life, whereas the grave is not the goal but starting point of man. This life is not real life, but a sort of living death. Man begins to die as soon as he is born. Each hour brings him a step nearer to the tomb. It is only a question

of what disease or accident will in the course of time launch him into eternity. It is because the basis of socialism is diametrically opposed to the basis of Christianity that socialism regards Christianity as her mortal foe. "I am the resurrection and the life," said Christ. "You are an impostor and a liar," says socialism. Christianity teaches man that this life is valuable in proportion as it leads to a happy eternal life. Socialism preaches that life is valuable for what it gives here and now, and not otherwise. Its motto is "Let us eat, drink and be merry for tomorrow we die." St. Paul says, "after death the judgment." Socialism proclaims that the only things that count are the pleasures and possessions of this world. Christ proclaims "What doth it profit a man, if he gain the whole world and suffer the loss of his own soul?" Which basis of life is right that of Christ or that of Marx? The Church knows that Christ is the Light of the world, that He is the Way and the Truth, and that consequently He can not mislead. She bases her principles of life and conduct on His teaching, knowing that He is God, who can neither deceive nor be deceived. Hence she is opposed to socialism because socialism is so radically opposed to Christ. But because she is opposed to socialism she is not opposed to Labor. Socialism is, apart from all religious consequences, the worst enemy of Labor. It is wrong economically and wrong historically. Economically it runs counter to the laws of justice and philosophy. Historically it has

proven itself a failure wherever it has had the opportunity of testing its practicability. The Catholic Church has her own remedies for the ills of society and for the hardships of the working class. Wherever these remedies have been applied society has been happier and the workingman has been better off.

The basis of the Church's solution of the problem of Capital and Labor is first of all to recognize that man's life on earth is warfare. A soldier during a campaign expects hardships of one kind or another. The Government will do all that is possible to lessen the necessary work and privation inherent in a military career but it recognizes that there are certain inevitable inconveniences and hardships which must be encountered. Good military government does not mean doing away with forced marches, guard duty, wounds and other such casualties of war, but it believes in reducing them to a minimum and animating the soldiers to endure the inevitable with patriotic fortitude. So in the warfare of life there are certain inevitable hardships. The best way to meet these vicissitudes is to realize that they must be met. One of these hardships is poverty. Christ has said, "The poor you have always with you." He knew. Many things bring about poverty. Some people are born poor,—others squander their patrimony and yet others lose what they have by unfortunate management. Whatever the cause there will always be poverty. But poverty is not destitution. Where justice prevails in a community there may be poor people

but there will be no destitution. Sometimes the happiest element of a community is its poor. A contented poor man is richer than a discontented rich man. Now the Church aims at making the poor contented. And it does this not by telling them to envy the rich, nor to try and obtain their possessions, nor by any other such wrongful and impracticable methods, but by proclaiming, on the word of God, that the poor man is, before God, the equal of the rich in the greatest thing in life, namely the right to eternal life and the possession of the kingdom of heaven. She shows the poor man the poor Christ, and assures him that where Christ reigns in glory he too may reign. But because she shows him the wonderful possibilities of a good poor life she does not end there. She proclaims to the rich that they are the stewards of God. Their possessions are loaned them not merely for their own advantage and indulgence, but also to exercise Christian justice and charity. Now it is a matter of fact that wherever the rich are just and charitable, and the poor realize their eternal inheritance, there may be poverty, in the sense of the absence of luxuries and conveniences, but there is never destitution nor discontent. When England was called "Merrie England" the majority of her people were poor. Poverty and happiness are more often wedded than wealth and happiness. There is more wealth in the world today than at any time in history, and there is also more misery. And the reason is that the poor have been robbed of their

inheritance of hope and the rich have ignored their responsibilities. It may be said that the rich display philanthropy as never before. Yes, but in acquiring their riches they have frequently crushed the poor, and their philanthropy is often not charity but self-advertising. The Church's solution of the problem of poverty is to have the rich realize that the poor are flesh and blood like themselves, and not machines or beasts of burden. Once the owner begins to treat employees as human beings with needs like his own the problem of poverty has in great measure been solved. And this is what the Catholic Church aims at having the wealthy employer do. She insists that he has sacred responsibility with regard to his wealth and power. She warns him that he must answer to God for his treatment of those whose wages and condition depend upon him. To have the rich treat the poor as brethren, not beasts of burden, is the constant purpose of the Church's efforts.

Since the Reformation Capital has considered itself, too often, as entitled to do what it pleases with what is its own. Hence its law with regard to Labor has been to make it bear all that it will endure. It takes advantage of a poor man's need, and forces him to work not for a just wage, but for what the poor man must take or go without. The result has been that in England, for instance, alongside the greatest Capitalism there exists the direst poverty. This has led Labor to listen to most drastic agitation and finally to become a menace to Capital. Labor un-

doubtedly has had just grievances, but the way of settling them is not by following crazy theories, but by forming associations under wise direction, such as were the guilds of the ages of Faith. The Church encourages these associations, called labor unions, when they comply with just principles. Labor unions must not be confused with socialism. They are as different as light and darkness. Pope Leo XIII, the friend of the workingman, publicly advocated the labor union. If Capital will not listen to reason and justice it can be made to do so, not by the individual workman, but by the organized and combined workmen. Since at present the Catholic Church has not the power it had in Catholic times to curb Capital or its equivalent, it advocates combinations of Labor to obtain justice. But in so doing it warns Labor that it must not seek to remedy its ills by any act of injustice. Even if Capital refuses to hear the voice of the Church she does not refuse Capital her influence and resources for the protection of its rights and property. When I designate Leo XIII the friend of workingmen I do not mean to infer that he is the foe of Capital. No foe of Capital can be a real friend of Labor. What I mean is that Labor never had a better advocate than Leo XIII. Let us listen to his words as given in his marvelous Encyclical on the labor question. "The ancient workingmen's guilds were abolished in the last century, and no other organization took their place. Public institutions and the very laws have set aside the ancient

religion. Hence by degrees it has come to pass that workingmen have been surrendered all isolated and helpless, to the hard-heartedness of employers and the need of unchecked competition. The mischief has been increased by rapacious usury, which although more than once condemned by the Church, is nevertheless, under a different guise, but with the like injustice, still practised by covetous and grasping men. To this must be added the custom of working by contract, and the concentration of so many branches of trade in the hands of a few individuals; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself." (Encyc. on the condition of the working classes.)

It would be hard for any, even the extremest labor agitator, to present the case of the workingman stronger or better than that. It must not be inferred from this that the great Pontiff was unmindful of the rights of Capital. He proceeds to say: "There is no intermediary more powerful than religion in drawing the rich and the poor bread-winners together, by reminding each class of its duties to the other, and especially of the obligations of justice. Thus religion teaches the laboring man and the artisan to carry out honestly and fairly all equitable agreements freely entered into; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have

nothing to do with men of evil principles, who work upon the people with artful promises, and excite foolish hopes which usually end in useless regrets, followed by insolvency. Religion teaches the wealthy owner and the employer that their work-people are not to be accounted their bondsmen; that in every man they must respect his dignity and worth as a man and as a Christian; that labor is not a thing to be ashamed of, if we lend ear to right reason and to Christian philosophy, but is an honorable calling, enabling a man to sustain his life in a way upright and creditable; and that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them merely as so much muscle or physical power."

If those words of the great Leo were taken to heart not only by employers but by all those in power the world would certainly approach closer to a paradise than by any scheme advocated by socialists and others such. If socialists want the world to be man's heaven the programme of Leo XIII, and not theirs will come nearest to making it so. However the Holy Father in thus addressing the powerful, many of whom are without religion, realized that they would not hearken to his words advocating justice and consideration. Hence he advises workmen for their protection and advantage to form associations, which he calls workingmen's unions.

Let us hear his exact words and afterwards never have a doubt about where the Church stands with

regard to Labor. "The most important (associations) of all are workingmen's unions; for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age, an age of wider education, of different habits, and of far more numerous requirements in daily life. The consciousness of his own weakness urges man to call in aid from without. We read in the pages of holy writ: 'It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone for when he hath fallen he hath none to lift him up.' (Eccl. IV.9.) And further, 'A brother that is helped by his brother is like a strong city.' (Prov. XVIII. 9.)

"It is this natural impulse which binds men together in civil society; and it is likewise this which leads them to join together in associations of citizen with citizen."

Having thus pointed out the advantages of cooperation, the prudent Pontiff goes on to show their dangers. "Associations of every kind, and especially those of workingmen, are now far more common than heretofore. As regards many of these there is no

need at present to inquire whence they spring, what are their objects, or what the means they employ. There is a good deal of evidence, however, which goes to prove that many of these societies are in the hands of secret leaders and are managed on principles ill-according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor, and force workingmen either to join them or to starve. . . . We do not judge it expedient to enter into minute particulars touching the subject of organization: this must depend on national character, on practise and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and time—all of which should be carefully considered. To sum up then, we may lay it down as a general and lasting law, that workingmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property. . . . The rights and duties of the employers as compared with the rights and duties of the employed ought to be the subject of careful consideration. Should it happen that either a master or a workman believe himself injured, nothing would be more desirable than that a committee should be appointed composed of reliable and capable members of the association, whose duty would be, conformably

with the rules of the association, to settle the dispute. Among the several purposes of a society one should be to arrange for a continuous supply of work at all times and seasons, as well as to create a fund out of which the members may be effectually helped in their needs, not only in cases of accident but also in sickness, old age, and distress. . . . Every one should put his hand to the work which falls to his share, and that at once and straightway, for the evil which is already so great becomes through delay absolutely beyond remedy. Those who rule the State should avail them of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the poor, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as we said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail. In regard to the Church, her co-operation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered." Thus wrote the Holy Father Pope Leo XIII, May 15, 1891. If that Encyclical had been taken to heart by Christendom the world would have been spared much of the misery which has since swept over it like a tidal wave.

In the quotations I have made from that classic

document, I have selected those mainly which refer to Labor, since the charge has been too often made that the Church is opposed to Labor. But the venerable Pontiff spoke just as firmly with regard to the rights of Capital. Among other things he says: "The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the workingmen are intended by nature to live in mutual conflict. So irrational and false is this view that the direct contrary is the truth. Just as the symmetry of the human frame is the resultant of the disposition of the bodily members, so in a State it is ordained by nature that these two classes should dwell in harmony and agreement, and should as it were groove into one another, so as to maintain the balance of the body politic. . . . The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. . . . There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business, and the playing of many parts; and each man as a rule chooses the part which suits his own peculiar domestic condition.

. . . The happy results we all look for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity, which is the fulfilling of the whole Gospel law."

It is thus that the good Pontiff offers a solution of the problem of Capital and Labor. Justice, sweetened by charity, is the remedy he proposes. Justice, founded on natural rights and on God's law, charity based on the brotherhood of man, and the example and precepts of Jesus Christ. When we say that Leo XIII was the friend of the workingman we thereby imply that he was also the friend of the employer. But since Labor is ordinarily more helpless than Capital, it stands more in need of a friend than does Capital. In championing the cause of Labor the Church supports the weak against the strong, not by infringing upon the rights of Capital but by insisting upon the rights of Labor.

The best friend of Capital is the true friend of Labor. It is because the Church stands so firmly for justice to Capital that rabid laborites accuse her of favoring Capital at the expense of Labor. But in this as in all other matters she shows that wonderful moderation which has won the admiration of all impartial observers. Were she not divine she had long since gone to ruin by affiliation with one or other of the many extreme parties which have sought her alliance in almost every age since her foundation. Time and again she has been flattered or threatened in vain to side with some movement or

some power which could apparently triumph with her aid. Eventually all such movements and powers have met with disaster, but she has gone on, ever gaining in vitality as all her opponents have gradually weakened and died. Today she is what her Founder was, the Light of the world. If Capital and Labor follow the path illumined by her they can not fail to reach the highest success compatible with mortal conditions. Like her Founder, Christ, the Church loves the poor. Christ besides loving the poor also numbered among His disciples the rich Joseph of Arimathea. The Church likewise although so solicitous for the welfare of the poor, is also the defender of the rights of the rich. Both Capital and Labor need the wise direction and helpful hand of the Catholic Church. Guided by her, both employer and employed will find their interests best served and protected. Capital and Labor have no truer friend than the Catholic Church.

VI

WAR

CHRIST is the Prince of Peace. How is it then that the Church founded by Him has at various periods of history been involved in war? It has been said that there has been more bloodshed in the name of religion than in that of any other cause. Some of this bloodshed, it is affirmed, has been the result of the direct action of the Church, as, for instance, the Crusades, which cost innumerable lives and indescribable suffering. It is true that the Church has been involved in war, and also that at times she has summoned the faithful to arms. But this is not to say that she was the cause of war, or that she encouraged war, or advocated war. If a man in defending his property against robbers employs force, the cause of the bloodshed is not property, but rather the unjust aggressions of the invaders.

How many wars have been waged in the name of liberty? Yet the cause of war was not liberty but rather the unjust attempt to deprive men of liberty. Christ who was the Prince of Peace, and the most gentle of mankind, forcefully drove the traffickers out of the Temple. The cause of His indignation and

force was not the Temple, but its unlawful invasion by the traders. So when the Church rulers invoked or engaged in war, the cause of war was not religion but the unjust assaults on religion. The most peace-loving man in the world will take up arms to defend his home. He may deprecate force, and unwillingly have recourse to it, but in the defense of his fireside he will employ the force of arms or of whatever else will protect his family and possessions. The question therefore is not whether the Church has been involved in war but whether or not she has had recourse to it in the cause of justice. There have been many wars in the name of liberty; but who will say that any war in that name should have been left unwaged. To uphold liberty there has been much bloodshed, but it has resulted in giving freedom to countless millions. No one condemns the wars undertaken in the cause of liberty. Rather the great heroes of mankind are they who in the cause of freedom sacrificed property or life. No man is condemned for defending his home by force if there be no other defense. Religion means as much to mankind as freedom or family.

The Rulers of the Church, in defending religion, were at times obliged to have recourse to arms. Not that the Church ever employs force for the propagation of the Faith. Faith is conviction, and must come from the interior by persuasion, not from the exterior by force. But in defense of the Faith, or of what pertains to its rightful prerogatives, the

Church has at times been obliged to resist unjust aggression by a just call to arms. This is no more to cause war, or to advocate war, than it would be for a man to be considered the cause of bloodshed who in the defense of his home rights opposed an invader. The mistake made in this matter is a failure to distinguish between war and war. War in itself is not an evil thing, any more than self-defense is evil. War may be employed for the most beneficent purposes, as when, for instance, civilized nations made war on pirates and drove them from the seas. Again war was not an evil thing when Christendom united to repel the invasion of Europe by the Turks. Had that invasion succeeded Europe would have sustained a much greater loss than what she incurred on the battlefield.

Our own country endured great hardship for eight tedious years, and lost many of her sons on the battle-field in the War of Independence. But who would deplore that war in view of the blessings which it has conferred on our country? We have raised monuments to Washington and named cities and states after him in order to honor him for his leadership in that struggle for independence. We glorify that war by public and national celebrations. The Declaration of Independence, which precipitated that war, is held to be our most glorious national proclamation, and its remembrance is recalled in a special manner every year by our celebration of the Fourth of July. There have been other just and

glorious and necessary wars which did not result as successfully as the War of Independence. But success is no standard of right. Sometimes a most just cause loses by force of circumstances, as for instance when Poland fought in vain for national life against the overwhelming conspiracy and combination of Russia, Prussia and Austria. But a struggle for right is never altogether a misfortune. The morality of war depends on why and how it is conducted. In a just cause and in a just way it is right. In an unjust cause or in an injust way it is wrong. They who accuse the Church for the wars in the name of Christianity look upon only one side of the matter. It may be true that in the cause of Christianity there has been bloodshed. But on the other hand how much bloodshed has it prevented! It is safe to say that Christianity has saved the world from thousands of wars. War was almost the common lot of mankind before the coming of Christ. Since the establishment of Christianity war has become the exception. One of the prophecies concerning Christ was that the world should be at peace at His coming. For the first time in centuries the world was at peace when the Prince of Peace entered into His own world. Since then Christianity has gradually substituted justice and charity for force, with the result that in Christendom when the Church was supreme countless wars were prevented by the agency of the Church. Moreover, by the spirit of Christianity which gradually permeated Christen-

dom, prisoners of war were treated as human beings and not as cattle.

Furthermore, in those ages when barbarians from the North overran Europe and war threatened to become a perpetual plague, it was the Church that established the Truce of God, limiting war, and ameliorating its conditions. It was Christianity also that moderately and wisely terminated slavery which was a recognized institution of the most civilized nations of antiquity. Later it was the Church which brought about the abolition of serfdom, the successor of slavery. In view therefore of what Christianity has done for civilization was she not worth defending as much as liberty or personal property?

If at times this defense necessitated the call to arms, was not the Church right in sounding the trumpet that summoned defenders to the most beneficent cause that this world has known? If we search the annals of history we shall not find an instance where the Church advocated war except in defense of justice. Hostile history may endeavor to make the Church a party to unnecessary conflict, but it has to call on false documents to do so. Genuine history records no unjust aggression on the part of Rome. At the time when the Sovereign Pontiff was also a temporal monarch, he was in duty bound to defend his territory, as much as any government of today is so bound. Justice, not religion, was the standard under which such defense of country was made. The Crusades were a campaign to save from desecration

the holiest places on earth, those hallowed by the presence of the Creator while He mingled with men. Christianity would have been derelict had she not made heroic efforts to redeem the places made sacred by the Passion and Death of the Redeemer. If in the providence of God these efforts did not bring permanent success, they were, nevertheless, a permanent monument to the devotion and loyalty of the followers of the Redeemer. Christ was permitted by Providence to fall into the hands of wicked men and to be subjected to the ignominy of Calvary. That His tomb and other hallowed places should fall into evil hands is part of that same mysterious dealing of Providence which permitted our Saviour to be maligned, betrayed, scourged and crucified. God permits injustice but He warns man against it. If God permitted no evil in the world, there would be no choice between good and evil and hence no visible means of distinguishing the virtuous from the wicked. In our present mortal condition virtue implies doing good and avoiding evil. God although condemning sin and pronouncing dreadful penalties on it, permits sin. So He permits war, although He condemns the wrongful originator of war.

It may be said that almost every war results from injustice on one side or the other. The Church in advocating justice is the greatest agency on earth for war prevention. National agreements, boards of arbitration, covenants of peace, are all very desirable and in a measure helpful. It is well to remember

that all these agencies for the prevention of war are the result of the Christian doctrine of universal brotherhood, and of peace on earth to men of good-will. But the world at large is not Christian in spirit, although most of the benefits of mankind to-day are the inheritance of Christianity. Too often the spirit of the world instead of the spirit of Christ dominates mankind. The spirit of the world dictates a policy of selfishness. It bids man worship self instead of God, to live for self instead of for justice. Selfishness is the cause of nearly all the injustices between man and man. It is also the cause of injustice between nations. Nations can be selfish as well as individuals, and unjust as well as individuals. A selfish and unjust individual will keep selfishness and injustice under cover as long as possible, because these things are detested by mankind. But if he can not gain his end by fair means, selfishness and injustice will urge him to use any means. If force be the means and he can apply it he will use it, as we see so often. It is so with nations. A nation will be no different from the people who compose it. Hence if a government be not guided by right principles of morality, it will act towards other governments as an unprincipled man would act towards his fellowmen. This is what causes war. A powerful individual will, if not restrained by a sense of right, nor prevented by fear of detection or punishment, trample on the rights of his weaker fellows, and possess himself, under one pretext or another, of

whatever he sets his heart on. In civilization such a man is restrained by law-enforcement. But if a nation become unprincipled in its governing powers, and desires to dominate or to possess the territory or resources of a weaker nation, there is no physical super-power to prevent it. Hence nations make combinations or alliances for mutual protection. But if a nation becomes very powerful it can dominate an alliance and make it subservient to its selfish policy of aggrandisement. During recent centuries, since there was no power ruling Christendom, such as the Papacy in Catholic ages, Europe has been more or less an armed camp. There was no power to appeal to but force. As one camp increased its strength the other followed, until finally the nations were a group of military forces. All the while prudent people viewed with great concern the possibilities of a continent under arms. Conservative leaders got together and devised or tried to devise means of warding off impending war. The Peace Tribunal of the Hague was one of the results of this movement. It is a dreadful commentary on national selfishness and injustice that while the Tribunal of Peace was doing its utmost to prevent war, the worst war in the history of the world broke out. A nation can not be made good by external or physical means any more than an individual. Good laws and capable police may restrict the man bent on evil, but will not keep him from being a criminal. So, too, will alliances and tribunals of arbitration hold in check,

more or less, nations that would otherwise work injustice on weaker nations. But it is always only a question of time when such restraint will weaken through mutual jealousies and ambitions, and thus become powerless to prevent a strong and aggressive nation from an unjust policy of aggrandisement. This is the lesson of history, and also the conclusion drawn from a knowledge of human nature both individual and national. What Christ said of the individual holds for the nation,—that virtue must spring from the interior. It is impossible to dragoon people into goodness. Virtue which depends on external motives will vanish when external control can be evaded. Clever people are adepts at circumventing external control. We see confirmation of this not only by the way in which able financiers find a loophole in legislation, but also by the way in which the shrewd criminal plies his craft with little fear of detection.

Nations, especially if they be powerful, are like individuals, adepts at finding ways and means of over-riding weaker nations. A strong nation will, as a rule, abide by a compact only as long as it suits its purposes. As soon as it feels powerful enough, and has a sufficient motive, it will defy treaties and alliances. No one is more aware of this than the various governments themselves. They make a solemn treaty, and it is hardly signed and sealed when they show distrust of one another by the employment of every possible means to prevent the sig-

natories from evading its terms. Hence it is that despite every human precaution and alliance there will be wars to the end of time. It is all very well to talk of outlawing war, and to say that the last war was to end war altogether, but war will be a fact of history as long as man continues to be what he is. A nation is but collective manhood. What any particular manhood is that is what the nation will be. And herein is the wonderful efficacy for the peace of the world exercised by Christianity.

The religion of Christ directs itself to the individual, and to the conscience of the individual. It seeks to give each person whom it affects, right principles of conduct, and moreover affords him strength of will to carry out the dictates of right conscience. In all the world there are no principles of morality so conducive to peace and well-being as those prescribed by Christ. Furthermore there are no motives among mankind so powerful to influence the will of man to virtue as those proclaimed by Christ. A nation made up of individuals influenced by the religion of Jesus Christ will be the highest and best agency on earth for peace. A government guided by Christian principles of justice will never inaugurate an unjust war. Every time that an individual or a government perpetrates an act of injustice it is an act in violation of Christian morality. It is evident, therefore, that when nations are Christian in fact, and not merely in name, they have gone a long way towards that peace for which the world

at large so ardently longs. But until that much to be desired condition becomes a reality, every human agency conceivable should be employed to keep war within bounds. War will not be abolished until Christianity is established among a majority of the civilized nations. War was never so much prevented as when Catholicity ruled Christendom. The Papacy, directly or indirectly, crushed many wars before they began. Wars that, under the circumstances, were inevitable, the Papacy mitigated and often brought to an early and satisfactory termination. If a war were unjustly inaugurated, the Pope, as the Head of Christendom, called on all Christian nations to stand by the cause of the wronged party. The various rulers recognized the influence and power of Rome in the cause of justice, and accordingly always did their best to justify their measures before the Holy See. It was felt that justice could not be outraged with impunity. Hence at a time when the law of might would have prevailed, making might right, the nations of Christendom were compelled to listen willingly or unwillingly to the mandates of justice, pronounced by the Papacy, as the expression of Christian peoples. Unless Christendom were animated by a Christian conscience and motived by a Christian will the Papacy had been powerless to enforce justice on rulers.

Monarchs in those days were, for the most part, absolute. Unless they paid heed to religion there was no power on earth to restrain them. What Chris-

tianity accomplished in those turbulent days of absolutism it can accomplish now if permitted. If governments really wanted peace, that is peace based on justice, they would welcome the Papacy in their councils. They want peace, it is true, but only on condition that they can attain their purposes. They know that frequently they can not achieve their purposes by just and legitimate means, so they do not want among them a power which absolutely insists on justice to weak and strong alike. If the Pope had been represented at the treaty of Versailles, that august assembly had not made such a dreadful mess of affairs. Mutual jealousy caused the stronger nations to satisfy and gratify one another at the cost of discontent and injustice to weaker nations, thus planting the seeds of future wars in fertile soil. Since the World War the world is sick of war. If the people had the decision there would be no more wars. But the people have very little to do with it. Statesmen, or rather, too frequently, politicians, control the destinies of a nation. For temporal power or prestige they are often willing to sacrifice the people. They can, by the various powers in their control, create a war spirit in the people and thus in carrying out their own schemes apparently carry out the will of the people.

A strong government of a strong nation can thus precipitate war almost at will, as we have seen only too recently. Instead of seeking points of agreement with a hostile-minded nation, they fan the

spark of discord into a national conflagration, and then under this lurid light, rush an unwilling people into a regrettable war. It may be said that now that people are so widely and highly educated it will be impossible to continue such high-handed governmental policy. A nation can be played upon by a clever and unprincipled government just as an individual may be influenced by a plausible scoundrel. Hence it comes to this, that war will be done away with in proportion as people and governments are animated by Christian principles. This does not mean that war is in itself immoral. War may become a duty, an act of virtue. If principles of right be at stake they must be defended, if need be, by the sword. It is a principle of right that a man's lawful property is his possession. To endeavor to invade that right, by seizing his property unlawfully, calls for its defence, and if the only defence be force, for the use of force. And so with nations. National territory is a sacred possession. If an aggressive nation attempts to despoil a people of its territory, and there be no other means of preventing it, the aggressor must be repelled by force. That is a just recourse to arms,—a just war.

In modern times nations instead of seeking to wrest territory from one another, as formerly, endeavor to get control of business or of natural resources. It may be said in all truth that the World War was a commercial war. The nations paid dearly in blood for whatever commercial or other gain they

obtained by that awful struggle. In daily life we see keen rivalry among business men for financial supremacy. Many so-called men of high finance stop at nothing to ruin an opponent or to gain an advantage over him. It has come to such a pass that there is hardly any business conscience among certain ones of this class of men. They consider everything fair in finance. And so with governments. To a great extent there is no government conscience. Statesmen seem to think that everything is fair in diplomacy. In this state of affairs it is not to be wondered at that there are wars and rumors of wars. It is sometimes cast up to Christianity that she has failed because she has not put a stop to war. As well accuse a physician of failure to cure a patient who refused to follow his prescription. It can be said without possibility of contradiction that no war is brought about without the violation of Christian principles by one side or the other.

They say it takes two to make a quarrel, and that consequently a peaceful man always has it in his power to prevent a quarrel, but that statement does not always hold. If a criminal attacks you, you can not stand by peacefully. At times it is not only cowardice but criminal to keep the peace. Rather it is keeping the peace to fight for right. There never can be lasting peace where there is wrong. Human nature being constituted as it is, evil will always be in opposition to good, both with regard to individuals and nations. What constitutes a quar-

rel among individuals constitutes war among nations. Even among members of the same family there are at times differences over money or domestic relations, which result in bitter enmities and often in open quarrels. If among one's own flesh and blood dissensions and quarrels are inevitable, how can we expect them to disappear among nations. It is only those who have a schoolbook knowledge of history who believe that war can be outlawed. Christ Himself declared that there should be wars and rumors of wars, yet He was the Prince of Peace. He came on earth to give peace to men of good-will. In proportion as men are animated by good-will shall peace reign, and no more. And there is nothing in the world so efficacious for engendering good-will in man and government as the religion of Jesus Christ. This is why Christianity, which has been relegated from the councils of so many modern nations, would, if practically adopted by governments, do more for peace than all the machinery of the Hague and the League of Nations and the World Court combined. All that these agencies can bring to bear on a potential aggressor is the influence which at a specified time they are able to exercise. We know from the past how the best-made compacts have gone up in vapor in the presence of some advantage to a controlling signatory. But a Christian conscience does not depend on time or place or circumstance,—it impels to right regardless of consequences. If nations try to do what is right there will be no cause

for war. That is the only way to abolish war. However, since this world will never become an Utopia, we must look for war as long as man remains man. This is not pessimism but common sense. The Catholic Church employs all her resources to cultivate and maintain peace while realizing that in the nature of things there will be war unto the end of time. Hence it was that she made such wonderful provision for the treatment of prisoners of war, and for the protection of non-combatants. All the advanced legislation on humanity in war is founded on the precepts of Christianity. Before Christ there was no consideration shown to prisoners or non-combatants. Prisoners who were not led into slavery were huddled together and slain unmercifully. The aged of both sexes and the young were butchered outright. Maidens not so slaughtered were reserved for a worse fate. Christianity found it a hard and slow task to take barbarity out of war, but gradually as the barbarians became Christian, war became more humane, if that be the word, until it resulted in that admirable Christian institution of Chivalry, the highest status of military honor and human consideration attainable in this selfish and cruel world.

Christianity is a religion of the spirit. It is only the spiritual element in man that can give character to conduct and Christianity makes the strongest spiritual appeal that can be made. It could go no further without ceasing to be an appeal, for then it would be compulsion. When it is said that the

religion of Christ is a religion of the spirit, the meaning is not that it is a spiritual and no corporate creation, but that all its doctrines and ceremonial and discipline aim at influencing man by spiritual motives. If it accomplishes this, man will show a spiritual rebirth by his outward behavior. It is the only way to influence a man for right. Unless a man be directed by a right conscience and a good will, all that external measures can accomplish will be pharisaism. And, sad to say, pharisaism dominates the world today wherever Christianity does not prevail. Some nations at present which openly profess a peace policy are secretly preparing for war. Nations are so distrustful of one another that they employ every possible means of learning the activities of one another in everything pertaining to military or commercial policy. There is widespread national distrust, the best condition for fomenting war. It may be said that the best way to have peace is to prepare for war. Very true, but at least let it be admitted that war is threatening. It will threaten so long as a pagan spirit of national aggrandisement prevails, for almost every nation, no matter how much it has, wants more. Governments do not rest content to let the people live contentedly, but endeavor to use them as pawns in a game of world supremacy. The people have little to say about the blood which they must shed in the interest of their rulers. If those who make war were obliged to join the forces on the field of combat there would

be much less of war. But as a rule the makers of war get the glory of victory, and escape the penalties of defeat. Nor will the spread of *democracy* remedy the situation since it has been proved that democracy or no democracy there will always be rulers and despots. Some of the worst despots of history have been the outcome of democracy, for people have to be ruled whether it be by monarchs of succession or by chosen leaders, and a chosen leader may be tempted to arrogancy and ambition as well as a king. A capable and ambitious chosen leader will be able to place a yoke on people as heavy as any ever placed by monarchy. In fact, very often a people believes itself free when its only freedom is to choose its master. Frequently it does not even enjoy that choice since it must select from among a special few presented to them by those who in secret control the destinies of democracy. Leaders, whether they be monarchs by succession, or rulers by choice of the people, having in their hands the machinery of government, are able to bring about conditions which will make the people believe that war is inevitable and a patriotic duty, when in reality they are serving their own personal ends.

The attitude of the Catholic Church towards war is first of all to realize the inevitableness of war, and secondly to do all in her power to prevent war. This she does by using every human means known to statesmen, and furthermore by the supernatural means appointed by Christ for the peace and welfare

of mankind. The supernatural means consist of imbuing her children with the reality of God's presence in the world, and their accountability to Him as the Ruler of time and eternity. A realization of God's presence in the world acts powerfully to make one do what is right. It is because God is left out of consideration that so many men go the way of evil inclination, making a deity of self and sacrificing principle to passion. It is a form of idolatry and accounts for the widespread misery in the world. The worship of self inevitably leads to unhappiness and excess. Self-worship can extend to collective self-worship or the worship of the state. State-worship makes the glorification of the nation a cult. It makes a deity of the state, and sacrifices to it every principle of morality in order to magnify it. God's law and His justice give way to the exigencies of the state. This leads to the disregard of the rights of others when it can be done with impunity, and frequently causes war. State idolatry brought on the World War. There was no justification for that struggle. Proof of it is the fact that since the war all parties disclaim responsibility for it. There was a chance to magnify the state at the sacrifice of justice and the risk was taken. And the world paid dearly for it in blood and treasure. Human nature will not be different ten years from now, nor twenty nor fifty years hence. Unless it be fortified and elevated by the grace of God, through the religion of Jesus Christ, it will go on in future as in

the past, worshiping self, and sacrificing right to might.

The peace of the world must come by men of good-will. Good-will is shown by doing God's will. When men and nations respect Almighty God, and observe His law war will disappear. But until that comes about the world must not expect peace. "Glory to God in the highest; and on earth peace to men of good-will." That was the message from heaven on the night the Prince of Peace came into the world. It is the sole panacea for the world's ills, and especially for war. And the one institution on earth that can foster good-will among mankind is the Catholic Church. The Church faced a worse situation than the present when the Roman Empire was overrun by the Barbaric hordes from the North. She took these barbarians and by her ministrations fashioned them into the civilized nations of Europe. They gave up their wandering and plundering career to settle down in towns and villages which eventually became the great cities of Christendom. War was not abolished altogether because the spirit of the Gospel did not altogether prevail, but they became fewer and less cruel. There were long intervals of peace which enabled Europe to become dotted with cathedrals, universities and monasteries. Christianity has given to the world all that is most prized in civilization. But the world while benefiting by her work turns ingrate, and strikes the hand that nourished it. The Church will go on unto the end

of time for Christ has said it, but the nations will pass away one by one. They will war with one another to their mutual destruction. And the world will make war on the Church to the end as Christ so foretold. And because the world will always be at war with the Church there will always be wars among nations. Christ is the Prince of Peace, yes, but for those over whom He reigns.

VII

FUTURE LIFE

IF there be no future life mankind has been under a delusion from the beginning. As far back as history goes immortality under one form or another has been the belief of the human race. This belief in immortality is natural to man, not the result of education or circumstances. The proof of this is in the fact that there has never been found anywhere at any time a nation or tribe that did not believe in immortality. The belief is therefore as extensive as the human race, and is, accordingly, inherent in human nature. Whatever thus springs from nature is from the author of nature and is true. Man may have false notions on what is obtained by acquired knowledge. He may deduce false conclusions from true premises, but he can not be mistaken in believing that what is common to human nature is natural. Whatever is natural is based on truth. The Creator does nothing in vain. In implanting the instinct of immortality in man, the Maker of man did not do it to mislead but to guide him. The conclusion is that immortality or future life is a reality. Every natural instinct has something real as its object, otherwise the Creator would

be acting aimlessly, which is unthinkable of such an all-wise Being.

To illustrate this truth we may refer to the sexual instinct, which finds its object in the actual existence of opposite sexes. There is also the natural instinct for food, which finds its object in the various food-products which the earth supplies. If the Creator wished He could have made man in such a way that food would not be necessary to maintain life. In that case our appetite for nourishment would be meaningless. But having implanted in human nature the craving for nourishment, there must exist in reality something to satisfy that craving, otherwise God would be a workman making things in vain. Desire for food is as extensive as mankind. It is therefore a natural craving, and nature is bound to and does supply what will satisfy it. The instinct towards a future life is as extensive as mankind. This yearning must therefore have an object which will satisfy it as food satisfies hunger. When we speak of a future life we mean, in the present instance, an individual and intellectual existence beyond the grave. Any future life that does not preserve our personality is not life but absorption. Pantheism, Transmigration, Buddhism and other forms of immortality are as foreign to our instinct for future life as brass is foreign to food. Immortality finds its highest expression in the teaching of Jesus Christ. St. Paul declares that if there be no resurrection our Faith is vain. It may be said that it was the doctrine of

the resurrection that drew to Christianity its first adherents. In point of fact it was the main argument presented by the Apostles. Resurrection implies more than a mere future life, since it affirms not only the future existence of the soul but also that of the body. All religions of whatever type imply an existence other than that of this world.

The deities of Egypt and Babylon and India were beings of another world, with power to affect the destiny of mortals. The Romans called these deities the Immortal Gods. Religious rites of all nations and tribes have reference to the life beyond. The Christian religion has for its main object to prepare man for a future life, by aiding him to discharge rightly the duties of this life. One of the chief sanctions of religion is future accountability. Remove from religion the idea of future existence and the bottom drops out of it, as a factor influencing conduct. There are two main sanctions for proper conduct, the religious and the natural. The sanction of the natural law influences man to live according to natural standards of conduct. The sanction of religion influences man to live according to the standards of morality proclaimed by religion. By sanction is meant a power that is recognized as capable of making its mandates effective.

By the sanction of the natural law people are influenced to avoid conduct which will entail natural penalties. Nature has a way of chastising those who disregard her directions and warnings. The Chris-

tian religion commands us not only to observe the natural law, which is the basis of morality, but also to practise higher virtue which calls at times for self-denial or even heroic conduct. Unless there be a future life religion has no sanction, and again, unless there be a future life religion may command the observance of certain precepts but can not procure their observance. The Christian religion, above all others, depends for its sanction on a future life. Christ Himself declared that the good and wicked should, like wheat and tares, grow alongside until the harvest. He even declared that the wicked should sometimes prosper in a worldly way. But He proclaimed that after this life the good and wicked would be separated, the good unto glorious life, the wicked unto endless death. Take away a future life and the Christian has no motive for the practise of Christian precepts. When it is said that he has no motive it is understood, of course, that he has no corresponding motive. In point of fact, since Christianity is a divine religion, it is impossible to practise Christian precepts without experiencing the benefits of virtuous conduct. The observance of the natural law brings along with it ordinarily rewards of its own. So also Christian conduct bestows, very often, temporal rewards. But natural as well as Christian conduct must sometimes demand the practise of virtue under circumstances which entail suffering or loss. A naturally virtuous man will be encouraged by the sanction of the natu-

ral law to bear whatever its observance may require. Not that virtue is its own reward, always, but the man who suffers for virtue's sake has the assurance that he is not doing so in vain.

The practise of Christian virtue, however, which is the observance of the Christian religion, requires positively the sanction of immortality. Christ made this evident when He said: "He that shall lose his life for my sake shall find it." By this He proclaimed that His service might entail the loss of what man values most, life, but that even this loss should be sustained in the practise of Christian virtue. Again in order to show that it is the life beyond that counts, and for which His followers should strive He says: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" If this life were all, the life and teaching of Jesus Christ were meaningless. If this life were all what a mockery was that last scene on Calvary. Christ was dying. The thief on His right perceiving the divinity of the Crucified despite His condition, made an act of faith in Him crying out: "Lord, remember me when thou shalt come into Thy Kingdom." Christ's response to this act of faith and contrition was: "This day thou shalt be with me in paradise." A dying Saviour said that to a dying penitent. Unless there is a life beyond there was never a greater parody than that. At the solemn moment of death the Redeemer proclaims life and gives life. In view of all this, it is clear that, take

away belief in future life, and the basis of Christianity crumbles. The martyrs were fools to sacrifice their lives for Christian faith if the basis of that faith, future life, was not a reality. Every man who makes sacrifices for Christian virtue does so illogically and unprofitably if the basis of Christian conduct, future life, is a myth and a myth it is unless it is a reality. And Christianity itself is a myth unless future life be a reality. If there be no future life away with Christ, and away with the religion He founded, and away with the morality He proclaimed!

Christianity is the world's monumental fraud if there be no future life. But such a structure as Christian civilization can not and does not rest on falsehood. Christianity has given mankind its loftiest ideals, and produced the greatest benefits for human welfare and happiness. God speaks to man not only by nature but also by revelation. Nature and revelation are His two books, wherein we may read the truth, and both nature and revelation guarantee a future life. Nature proclaims it with more or less definiteness and clearness; revelation proclaims it clearly, forcefully, definitely. Let us now examine immortality from the viewpoint of the average man of the world. Regarding it from a common-sense standpoint, it will be evident to a logical mind that a future life is not only a reality but a necessity. Considering the world as it is, and human nature as we know it to be, immortality is necessary for

mankind. We take it for granted in what we are about to say that the universe postulates a rational design and plan. The marvelous adaptation of the various elements of creation, the order and regularity of the firmament, and the wonderful provision made for the maintenance of life, these and a thousand such marvels of foresight proclaim a wise and powerful first cause. This first cause we call the Creator, or God. In man the Creator displayed His highest wisdom and power, for man is God's masterpiece. A child of three years is greater than the immense material universe. A child of three knows that it exists. The universe does not know that it exists. A child of three can choose for itself. The universe is bound by fixed laws. The universe manifests the power of the Creator. Man reflects also His intelligence and liberty for man alone of all creation is endowed with understanding and free-will. The highest animals are but living automatons, performing by the mechanism of instinct. A bird can build a wonderful habitation out of bits of straw and foliage, but it never varies its architecture. A dog can be taught wonderful tricks but can not impart them to others of its kind. Animals are limited by instinct and sense-perceptions. The highest animal can have no notion of anything not reached by the senses. Man by reason of his spiritual nature can grasp ideas which transcend sense-perception, such as *responsibility, duty, honor, futurity, eternity, immortality.* Also by reason of his free-will he may

regulate his course of conduct or activity as he chooses. God, having endowed man with free-will, respects man's freedom, leaving him at liberty to live his own life, but not without responsibility. God by the voice of conscience proclaims to man that he should do good and avoid evil. By revelation the Creator more definitely declares the good that man must do and the evil he must avoid. Having made known His will the Creator wants man to serve him in accordance with his free nature,—that is *voluntarily*. This is why God does not physically oblige man to serve Him. All the rest of creation does God's will *necessarily*. Man alone has it in his power either to comply with God's laws concerning him, or to defy those laws. But although man has the most prized of all attributes, liberty, he must use it intelligently, that is to do the will of Him who gave it. In other words, man being endowed with intelligence and free-will must serve God accordingly, that is intelligently and voluntarily. God made man free in order that man might have the glory and merit of freely serving his Lord. God receives necessary service from the whole material and animal creation. He receives voluntary service from free and intelligent creatures only. In order to give man a motive for serving Him God promises eternal recompense to those who serve Him, and threatens with eternal chastisement those who defy Him. If, under these conditions, man chooses to

use his God-given liberty to offend its Giver rather than to serve Him he may do so, but at his own peril.

In this life many defy God. They know they are doing wrong and continue freely to do it. Oftentimes these violators of God's law go on to the end defying God and wronging man. They spurn justice and every dictate of rightcousness. Often they prosper on wrong-doing, causing untold misery and suffering by their injustice. They go through life laughing at duty and despising a power above. Unless there is a future life they are making a mockery of God. Can we believe that God is not solicitous for His law? Human legislators adopt every suitable means to procure the observance of the laws they enact. And is the Divine Legislator, Almighty God, indifferent to the observance of His Laws? Unless there is a future life we are compelled to believe that man may defy God. But God may not be defied with impunity. He did not make laws needlessly nor to be disregarded. In the words of Scripture: "God made man from the beginning, and left him in the hands of his own counsel. He added His commandments and precepts. If thou wilt keep the commandments . . . they shall preserve thee. Before man is life and death, good and evil, that which he shall choose shall be given him." (Ecc. XV. 14-18.)

Having thus made man free and placed his destiny in his own hands, God further declared: "Consider that I have set before thee this day life and good, and on the other hand death and evil: That thou

mayest love the Lord thy God, and walk in his ways, and keep his commandments. . . . I call heaven and earth to witness this day that I have set before you life and death, blessing and cursing, choose therefore life." (Deut. XXX. 15-19.) By these words of Holy Writ it is clear that while God leaves man free, He does not leave him irresponsible for the proper use of his free-will. Man must account to God for the right use of this gift,—the greatest gift of the Creator to the creature. "Because I called, and you refused; I stretched out my hand, and there was none that regarded. You have despised all my counsel, and have neglected my reprehensions—I also will laugh in your destruction." (Prov. I. 24-26.)

It is clear from these warnings of God that He is not indifferent to the observance of His law, and that although He made man free He has not left him the liberty to defy Him with impunity. God has His own time and way of justifying His dealings with mankind. And it is precisely this fact that gives us proof of a future life. We know that in this life the wicked do defy God,—sometimes to the very end. If there be no future life where God may vindicate His authority and majesty the sinner may raise the standard of revolt against the Lord, and glory in his rebellion. God would thus be a weakling to be overcome by one of his creatures. But God's day will come when man's day ends. "God shall judge both the just and the wicked, and then shall be the time of everything." (Ecc. III. 17.) Christ Himself

further declares: "The Son of Man shall come in the glory of his Father with his angels: and then will he render to every man according to his works." (Matt. XVI. 27.) Not only is a future life imperative as regards God but also as regards mankind. Man is often the victim of injustice by his fellow man. Clever and unscrupulous men have deprived their fellows of property, good name and even life. Frequently those perpetrators of injustice thrive on their wickedness. Often a scoundrel, in reality, passes for an honorable man before the world. Monuments have been erected to persons who have trampled on justice and dishonored every decent sentiment of humanity. Good men have been persecuted, exiled, put to death by false accusers and ambitious plotters. Unless there is a future life we must accuse God of favoring those who violate His law. However we know that God is just since we ourselves have a sense of justice. Our sense of justice must have a source and origin. It comes from the Author of our nature. No one can give what he has not. God, therefore, our Maker, possesses justice in a much higher degree than the most just of all mankind. We know, consequently, that the injustice of this life is not final. It is not a triumph of the wicked over the good. God is not obliged, as man is, to rectify things here or not at all. God can afford to wait since He has all eternity to justify His ways. But if there be no future life the wicked triumph over the good, God often treats those who offend Him

better than those who serve Him, and there is no rational nor just government of the world. If there be no future life might becomes right, expediency rules instead of principle, and man with his intelligence and free-will sinks to the level of the beasts of the jungle, where strength and cunning rule. This was the condition of the world before Christ proclaimed His doctrine of the brotherhood of man and the resurrection of the dead. If today the world is not governed by the code which made slaves of more than half of mankind it is because the religion of Jesus Christ has changed the outlook of man on his destiny. It was the brotherhood of man, with the resurrection as its motive for belief that transformed the world. It was belief in the future life that inspired so many millions of ordinary men and women to rise to deeds and lives of heroism, showing itself in the renunciation of all that is dearest in life, in order to devote themselves wholeheartedly and without recompense to the welfare of others.

If there be no future life, the greatest and most beneficent institution in the history of mankind, Christianity, rests on a false foundation. As well expect a building like the Woolworth to rest on sand as that such a structure as the Christian Church should rest on myth or falsehood. If there be no future life a man will ordinarily follow the path dictated by passion and self-interest. Passion and selfishness, in the present state of human nature, urge a man to attain his object regardless of the rights of

others, if he can do so without fear of detection, dishonor or punishment. Clever people can avoid the consequences of evil-doing by shrewdness. Powerful people can have their way by overriding justice. Even weak people can circumvent law and order by deception and intrigue. It is a matter of fact that most vicious people frequently parade as virtuous. Unless there be a future life the only restraint on viciousness, ordinarily, is external. There are some people who are what we call naturally good. They have good instincts and right principles of conduct. There were good pagans, who living more or less according to the natural law impressed their fellowmen by their upright lives. But exceptions prove the rule. Mankind at large is prone to evil. Very often people are good negatively, that is they are so constituted or circumstanced that their virtue is not challenged. It frequently happens that people of this sort fall deplorably when temptation does assail them. Moreover it must be borne in mind that principles of natural virtue are directly or indirectly associated with belief in a future life. Psychology explains many of man's apparently unreasoned actions by sub-consciousness. The inherent instinct of future life which has from the beginning been characteristic of the human race is, despite any individual protest to the contrary, ever at work in every human being. Moreover this traditional belief of mankind has been the basis of those principles of conduct which influence what we call the naturally good man.

For if there be no future life, if this life be all, why should not a man seek mainly himself in all that he does? Self-seeking inevitably leads to injustice.

It may be said that decent human instinct teaches man to consider the claims and rights of others. Yes, but when passion enters, as it does so often, decent human instinct departs. Consider what brutes some men are to their wives when love for another woman takes the place of their love for their wedded wife. And so of many other phases of human passion and frailty. The naturally good man is human like the rest of us, and unless natural goodness is fortified by something from above it will not survive the tidal wave of temptation which sweeps over average mankind at one period of life or another. Even with belief in future life and future accountability, humanity has too often given evidence of being a fallen race. If, with belief in immortality and its consequences, human nature can at times shock itself by its evil excesses, what would be the condition of mankind without this belief!

Man, as we know, can actually descend lower than the beast. The beast never commits unnatural acts. The beast never acts against natural instinct. Man does, sad to say. Man must wage perpetual war against passion or it will plunge him into irrational excess. Some of the world's most eminent men have been moral degenerates. Some of the greatest monarchs have ascended the throne over a path of injustice, immorality and cruelty. Such men,

mostly, have been guided by the principle that this life is all, and that self is its centre. This is not to say that belief in future life will always influence man to live uprightly. But even if right principles are not always followed by right conduct it does not follow that they fail to influence. At all events the basis of Christianity is the existence of man after death. Christianity demands of man at times the sacrifice of worldly advantage to the teaching of the Gospel. The Gospel precepts take for granted a life beyond the grave. The Catholic Church therefore is acting with common sense in keeping before her children by various rites, ceremonies and devotions the reality of the life beyond the grave. Her funeral service is not only a prayer and sacrifice for the departed soul, but also a reminder to the faithful, that they, too, will be among the departed sooner or later. Scripture says "In all thy works remember thy last end and thou shalt not sin." It is failure to realize immortality, in the right way, that accounts for most of the wickedness among mankind. Christians have the word of Jesus Christ, the Son of God, that death is only the door to eternal life. For the Christian that is all sufficient. For those who do not believe in revelation there is the voice of universal human nature which attests that there is a future life. There is also the voice of justice, which cries aloud that unless there be a future life justice is outraged in this. Providence, which made the universe and rules it, also proclaims

a future life, for otherwise the power and wisdom manifested in Creation are absent in its governance.

Furthermore the nature of the soul of man proclaims its immortality. Death is the breaking up of a living organism and its disintegration into its component elements. But the soul has no parts that may be disintegrated. The soul is a spiritual substance, incapable of division, because only what is material or measurable can be divided and disintegrated. The soul can not be measured or weighed or differentiated into various sections. It is a spiritual unit. If the Creator wished He could annihilate a soul, but He could not divide it, or cause its disintegration, not because He is not all-powerful, but because he does not contradict Himself by creating a thing immortal and then dealing with it as mortal. To be guilty of contradiction is not power or wisdom but weakness. God having created the soul immortal, immortal it will be, for when He made things He made them to exist according to their nature, and the nature of the soul is immortal.

We say that the soul is a spiritual substance and that consequently it has no parts. This is evident from the fact that the soul is able to reflect on itself. Nothing material can do that. Whatever has parts may make contact with part of itself only. One part may reach another part. Whatever has extension can not itself wholly reach its whole self. But the soul having no parts can wholly reflect on its whole self. For example, while I am thinking I know I

am thinking, I can pass judgment on myself thinking I can view my soul, my whole soul, as a person sees his reflection in a mirror. This power of the soul to review itself is characteristic of nothing material. Moreover a material substance is incapable of action independently of matter. The soul, however, transcends material conditions, and exercises its activity in a sphere beyond material reach. For instance the soul can speculate on the probable condition of affairs a year hence. It can project itself into a future which does not yet exist. It can calculate a line of conduct dependent on various factors which may or may not eventuate. Nothing material can extend itself thus into a state that at present is nonexistent. Moreover the soul has notions of many things which have no material existence, as for example, honor. Honor has neither length, breadth nor thickness. No one ever touched or tasted or heard or saw honor. We have heard of deeds of honor, and seen men of honor. But honor, no one ever saw. What does it look like? Yet honor is something which the soul understands and which influences conduct. It is a reality, but not a material reality. It is what is called an abstract idea. It is the result of an operation of the spiritual mind. The mind studying the actions of men observes that certain men act in what is termed an upright way. The mind noting the particular spirit or manner in which these men act, abstracts, as it were, this mode or quality of conduct, and gives it the name of honor.

This quality or mode does not in reality exist by itself, but nevertheless the spiritual mind has by a power all its own, abstracted this quality from its surroundings and given it the name of honor, and with it a clear notion of what honor means. The highest animal is incapable of such an operation. It belongs to intellect alone. It is a quality of a spiritual and not of a material substance. Many other examples of this power of the intellect to form abstract ideas could be given, but to the mind that thinks this is all sufficient.

The soul of man, therefore, being spiritual, that is having no parts or dimensions, is incapable of division or disintegration, which produces what we call death, or the extermination of a thing. When wood is burned it is the end of the wood as wood. But it is not the end of the wood altogether. In burning, the wood is destroyed but the destruction of the wood sets free the elements which composed it, which exist afterwards as smoke, gases and ashes. The soul, not having parts, can not be dissolved, hence can never die. Reason therefore teaches the soul's immortality, which revelation confirms. Furthermore, man has a longing for happiness. This longing is as pronounced as is the desire to maintain life. Man, consciously or unconsciously, is always striving for happiness. Even when he pursues what eventually brings him misery, he is doing so under the idea that it will bring him happiness. There are mistaken notions of what constitutes happiness, but

no mistaking the fact that man is always striving for it. This instinctive craving or appetite for happiness is a natural tendency of man and must have an object which will satisfy it. Otherwise the Creator would be creating in vain, that is giving man an instinct for something unattainable. Man never satisfies his craving for happiness in this life, hence unless there be a future life where happiness may be attained, the Creator would be acting at cross-purposes, a thing inconceivable in the Being of wisdom and power who made the universe. We know only too well that our craving for happiness is not satisfied in this life. No matter what we have we want something more. When what we have set our heart on is obtained, it seems to lose its charm, and we find some other desire taking the place of the former craving. Uncertainty mars the most satisfying condition. Reverses, accidents, death, a thousand things threaten the most secure good fortune. With the most fortunate there seems always to be something desirable and unattainable. Those blessed with every material comfort and luxury find that these things sooner or later become commonplace, and lose their power to content the restless heart. It is a dreadful commentary on the power of this world to satisfy man's craving for happiness that in a recent single year nearly one hundred millionaires committed suicide in the United States. Money unlocks every door but happiness. And yet happiness is the one door that man wants to open. The only door to complete and lasting hap-

piness is the door which leads to a blessed future life. The nearest thing to complete happiness in this life, is the peace which comes from realizing that we are doing God's will and that thus we are on the sure way to eternal happiness. That is the happiness of the saints, who although renouncing all things for God's sake, seemed to possess everything since they possessed His love and grace. That is the happiness of the good Christian, who knows that this life, no matter how steep or rugged the path, leads to the Father's home in heaven. A traveler can be happy amidst all sorts of hardships if he knows he is on his way to friends, wealth and joy. The good Christian knows that God is his friend, rather his Father, and that the Christian path conducts to the heavenly Kingdom and to the joys of everlasting and glorious life. It was this firm belief that brought hope into the depressed pagan world, and that gave the Roman slave a new and blessed view of life and its possibilities. Slavery was no longer mere drudgery to those filled with Christian hope. They looked beyond to the life of the liberty of the sons of God, purchased for them by Him who became Man that man might become a child of God. Jesus Christ by dying for us taught us that death is not the end but beginning of life. By His death we may enter into eternal life. "They that shall be accounted worthy of that world, and of the resurrection from the dead . . . can die no more, for they

are equal to the angels, and are the children of God." (Luke XX. 35, 36.)

That is the promise of God. Immortality is therefore as true as God. The certainty of future life not only rests on Nature's requirements, and on the deductions of reason, but has moreover the affirmation of the Author of life. We have not here a lasting city but seek one which is to come. We are pilgrims to eternity. What care we for the afflictions on the way, if we know that we are on the right road to unending happiness? But we should make sure that we are on the right road, for there is an eternity of misery as well as an eternity of happiness. It is to help us to keep on the right road that Christ established His Church, saying of it "He that heareth you heareth me." He said of Himself "I am the way, the truth and the life." His Church is that, also, the way to eternal happiness, the Truth about time and eternity, and the means to enable man to reach and share the very Life of God. There is a future life,—there can be no reasonable doubt about that. The concern of reasonable man is not about the existence of a future life, but about what it is going to be for himself. For the future life is going to be happy or miserable according as this life is good or bad. Every man is the architect of his own eternal abode. Our dwelling place for the eternal future depends on the character of our lives here and now. "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?"

He who said that was Lord of heaven and earth, the Ruler of time and eternity. Blessed are they who hearken to His voice and live by His precepts, for where He reigns in glory there they shall be who on earth acknowledged Him for Lord and Master.

VIII

HELL

HELL is a terrifying thought. An eternity of punishment is the most dreadful vision that the mind can picture. Nevertheless hell is a dogma of the Church established by Jesus Christ. It seems to be a contradiction, the doctrine of hell and the gentle Jesus. The two seem to be incompatible. Life and the world are full of such seeming incompatibilities. A child born blind or insane seems to be a contradiction to an almighty and benevolent Creator. Yet children are born blind and insane; and He who made the universe is, notwithstanding almighty and benevolent. That He is almighty is evident from creation; that He is benevolent is evident from the fact that He gave our mothers those tender qualities which make the word mother the most cherished expression among mankind.

No one can give what he has not. All the beauty and goodness of earth came from some source. The Creator is the infinite ocean of goodness, beauty and love to which all goodness and beauty and love owe their origin. Whence then the evil in the world? A great philosopher has said that if original sin

were not a doctrine of revelation man would be obliged to invent something similar to it in order to explain human nature. We have the facts, human misery and divine goodness; the explanation is the one given by revelation, that mankind is under a ban. Nothing else will give a solution of the condition of man in the world. We must either take the solution offered by revelation or leave the problem unsolved. When, however, all is said, the fact remains that we have human misery, although it is also evident that the Almighty Creator is good. It is likewise a fact that Christ taught the doctrine of hell although He was the gentlest person that this world has known. And because Christ taught us that there is a hell, it is as certain that hell exists as that Christ is God.

God does not ask us to explain His ways but to obey His commands. And He assures us solemnly that if we do not obey Him He will treat us as rebels for all eternity. Voltaire was once complimented by one of his young disciples who wrote to him as follows: "I congratulate you that at last you have convinced me that there is no hell." To which Voltaire replied: "Lucky young man to be so convinced. I wish I could convince myself that there is no hell." On the one hand we have the solemn and explicit words of Jesus Christ, the Son of God, Eternal Truth, that there is a hell. On the other we have repugnance to such a doctrine. Are we to oppose repugnance to Eternal Truth? We have repugnance

to death, but death is a fact, a sad fact. We do not deny the existence of cancer because of human repugnance to that dread disease. What we do is to take precautions against it. The fact that Christ declared that there is a hell is as well established as any fact of history. To deny it one would be obliged to discard the Gospels altogether, and thus repudiate the most genuine and authentic document of history. The doctrine of hell is as true as the Gospels.

Now this being so, is it not the part of common sense for a religion based on the Gospels to teach the doctrine of hell? All the Evangelical Churches held this dogma at the time of their origin, at the period of the so-called Reformation. Why do they discard it now, or keep silent on it? If it was true when they separated from the Catholic Church it is true now. By discarding it now they brand themselves as former teachers of error, and as such forfeit all claims to being the true Church of Christ. The dogma of hell was not originated by the Church, nor by any human being. It was taught by Jesus Christ the Son of God, and by Him entrusted to His Church, to be taught to mankind unto the end of the world, for their eternal welfare.

No merely human organization could obtain relief in such a doctrine as hell. For, bear in mind, Pope as well as people are affected by this doctrine. It is not something which those higher up may teach to those beneath them for reasons of expediency. Popes in great numbers as well as prelates and peo-

ple have gone to cruel martyrdom rather than deny a single teaching of Christ. For three hundred years after the Ascension of Christ nearly every Pope suffered martyrdom. Besides, among the faithful at large there were some eleven millions of martyrs during the ten Roman persecutions prior to the conversion of the Roman Empire. With all these saintly and heroic souls hell was a reality. And can we make it a fiction by a shrug of the shoulders?

The converted Roman Empire, which from pagan became Christian, believed in the dogma of hell. The Romans did not relish the idea of hell any more than we do. But they saw that the Christian religion was divine, and realized that this divine religion taught the dogma of hell, and that consequently it was true. They were sufficiently logical to know that a chain is no stronger than its weakest link, and that accordingly if any teaching of Christianity was false Christianity itself was false and could not consequently be divine. Some say that hell was a dogma invented by the Church to terrify people into submission. Such persons have evidently not read the Gospels. Therein the doctrine of hell is taught repeatedly by Christ Himself. Moreover if it is hard to believe in hell on the word of Christ, it would be impossible to get people to believe in it on the word of any other authority. Even if the Church had wished to impose a repugnant dogma on mankind, she could not of her own power have done it. But why should the Church want to invent a doctrine

which repels mankind? If she were looking for human support and influence she would rather have proclaimed the opposite of hell, as so many human religions are now doing. But the mission of the Church was not to flatter the world but to convey to it Christ's message and ministration. If she wanted the favor of men she could have obtained it by accommodating herself to them as human religions have done and are doing. But all such religions pass away, while the religion of Christ, though opposing the world, has been in the world continuously and will be in it to the end of time.

Recently a Protestant who had become a Catholic was asked what brought him into the Church. His reply was "The miracle of the Catholic Church's existence in a hostile world." All other religions, even with the support of the throne and national pride and natural attractiveness and worldly advantages have disintegrated and passed away, or are passing. The Catholic Church, as she grows older grows stronger, pursuing a course contrary to that of nature, and clearly marking her as a supernatural creation. This is the church which in fulfilment of Christ's mandate to teach all nations, has from the beginning proclaimed to mankind the doctrine which He imparted to her. Controversy, schism and heresy have raged about her various dogmas, but always she has upheld them without compromise, knowing that truth admits of no concession, and moreover realizing that her mission was to transmit Christ's teach-

ing down the ages, not to transmute it. If she were not divine she could not have resisted the inducements offered her by the world at various epochs. In the fourth century she suffered the loss of nearly half of her membership rather than compromise on error. Roman Emperors and multitudes of their subjects employed every device of power and persecution to make Arianism part of Catholic doctrine. Such proportions did the movement assume that it called forth the remark, from Christians themselves, that the whole world had seemingly become Arian. But that heresy eventually disintegrated, and virtually ceased to be a factor to be reckoned with. It has returned under various forms since, notably at present in the guise of Unitarianism. But always the Catholic doctrine is the same. Always time decides the issue in her favor, because time is eventually on the side of truth.

Now I have referred to Arianism to show that it was not the policy of the Church to curry favor or obtain power by her doctrine. On the contrary she incurred hostility and met with great temporal detriment because of her firmness in upholding the Faith committed to her. Upon Arian prelates and people were showered great and innumerable favors by the reigning monarchs. If the Church sought power she could have readily obtained it by accommodating herself to the desires of princes and people. But this she refused to do whenever it meant the surrender of one jot of the deposit of Faith entrusted

to her by her divine Founder. Today she is virtually the only Church that dares to stand up before the whole world and proclaim the teaching of Christ in its entirety. Most denominations select from the doctrine of Christ what suits them, disregarding the rest. They then label their creed Christianity, but it is no more so than if a man should choose from our Constitution what articles pleased him, discarding the rest, and call his mutilated document our venerated Constitution. People who choose from Christ's teaching what suits them may indeed have a religion, but it is their own, not Christ's. If Christ wanted us to formulate our religion He never would have established His.

Now it is as clear as day that Christ taught the doctrine of eternal punishment. If we refuse to accept that teaching, it is at our own risk. God does not compel belief. But if we reject hell, let us not at the same time reject logic, and call ourselves Christians while denying Christ's teaching. God leaves us physically free to accept or reject Christ, as He left the Jews free so to do. But neither God nor reason permits us both to accept and reject Christ. And they who reject the doctrine of hell reject Christ. If He taught that there is a hell, and on the contrary there is none, He was an impostor. It can not be said that He did not mean what His words expressed, because His whole life and mission corroborated the doctrine of hell. If there is no hell why did He say "What doth it profit

a man if he gain the whole world and suffer the loss of his own soul?" The whole world is a considerable possession. Yet Christ who made the world, and also gave us our soul and who, consequently, knows the value of both, declared that the loss of the soul was a greater misfortune than the loss of the whole world. Unless there is a hell such a statement is meaningless and Christ made no meaningless statements. Again He said: "What shall a man give in exchange for his soul?" Although He was God, and knew all things, He could name nothing that would compensate for the loss of the soul. Moreover He commands His followers to be loyal to Him, at no matter what sacrifice, even that of life itself: "He that shall lose his life for my sake, shall find it." We may lose our life and regain it, but not our soul. Christ said of Judas: "It were better for that man if he had not been born." If eventually, after no matter how long or what suffering, Judas was to find eternal blessedness, it would not have been better for him not to have been born. Unless there is a hell Christ would not have thus deplored the sad fate of His betrayer. If language has any meaning at all there is a hell. Christ so declared in the strongest and plainest language ever used by man. As we hear His words let us recall that He is the gentlest person this world has known, and that moreover He loved us to the extent of giving His life for us. Before weighing the words which we shall give, presently, as they came from His own

divine mouth, let us look mentally on His bruised and blood-stained body as it hung on the cross on Calvary, and recall the fact that He died to save us. To save us from what? It must have been some dreadful fate to demand such ransom as Christ paid by His sacred Passion and Death. Let us consider the matter reasonably.

Why did Christ die on the cross if there is no hell? What is the meaning of Redemption if there is no hell? What is the meaning of Christ's Incarnation and mission if there is no hell? If He did not save us from hell why is He called our Saviour? In the face of facts we must yield to reason, not to sentiment. There are people who refuse to make a will because it brings death before them as a reality. They have such repugnance to dying that they refuse to entertain the idea of death. But death does not halt for their repugnance to it. In His own time and way He summons to the grave all the children of men. If death were the end we might not be so much concerned. St. Paul has said: "After death the judgment." The Judgment! And why the Judgment? A judgment implies guilt or innocence. A judgment implies an impending fate, favorable or unfavorable, reward or punishment. Now Christ has declared that He is the Judge of all mankind, that He is to come in majesty and power to render to each one of us according to our deeds. The Judgment of man was foretold long before Christ Himself specified the details of it: "Man being free to trans-

gress shall receive eternal glory or eternal misery." (Eccl. XXXI. 10.)

The Judgment is therefore to decide man's eternal fate, whether he is to be with God, enjoying happiness forever, or banished from God, forever doomed. Christ Himself, it is, that draws a picture of final judgment for us. He shows us the whole world assembled before Him on the last day of time and the eve of eternity. All mankind are marshalled before Him the good on His right, the wicked on His left. He is about to separate forever the wheat and the tares. During life He left man free to serve or offend Him. But always by the voice of conscience He commanded man to do good and to avoid evil. Man was not compelled to be virtuous nor prevented from being vicious. His period of probation over he must stand judgment on how he used the free will given him by the Creator. Because man was free he was not irresponsible. His liberty was given him that he might voluntarily serve His Lord. If he has used it on the contrary to defy His Master he must now await his doom.

Christ in majesty, with the cross before Him on which He died, in order to save sinners, now appears before the assembled world. He who died that the sinner might live now beholds before Him the sinners who ignored His sacrifice and despised His pleadings and warnings. I now give the very words which fell from His own divine lips, and which He declared will be pronounced against the unrepentent

sinner on the day of judgment: "Depart from me, you cursed, into everlasting fire." (Matt. XXV. 41.) A dreadful sentence. A sentence to make us shudder. And that is why Christ uttered it before the event itself. He wants us to fear judgment, and so to live that when it comes we shall be without fear of it. It is only the guilty that fear a just judge. All of us have it in our power to be friends or enemies of Christ on that day. God sends no man to hell. He simply proclaims the fate which the sinner has chosen for himself. We make our own judgment. Christ merely declares what our lives have recorded. Daily we are writing our own eternal judgment. It is in our power to make it such that we shall be welcomed to eternal life rather than banished to eternal death. When we consider that Jesus Christ who will pronounce the sentence of eternal banishment is the Good Shepherd who went in search of the sheep that strayed, and that moreover He gave His life for His flock, we can realize that unless hell were just what it is He would never have uttered those dreadful words: "Depart you cursed." He banished the wicked from His presence. That is the first effect of His sentence. Banished from God! That is also the worst consequence of the dread judgment. That means banishment from goodness, from happiness, from light, from God! Hence He calls them *cursed*. To be called *cursed* by the Saviour of mankind! Unless the fate of the wicked were just what Christ proclaimed it to be

His gentle lips could never have pronounced those awful words. But He does not stop with banishment but proceeds to consign them to condign punishment: "Depart from me, you cursed, into everlasting fire."

There is no more dreadful sentence in the whole range of recorded speech. Are these mere words without meaning, or are they the solemn warning of God? They are the solemn warning of God and as true as Gospel truth. We are free either to accept or reject the Gospels, but we are not free both to accept and reject them. If we accept them it must be as the word of God or not at all. If they are not God's word they are not what they have always purported to be, and should accordingly be rejected altogether as false. But the Gospels are the truest record in the world. Now what do the Gospels tell us further about hell? Some possibly may say that Christ in uttering those words of condemnation was speaking figuratively or with exaggeration. But even if that sentence stood alone it could have but the one meaning given it by its very words, but it does not stand alone. Christ repeatedly affirmed the fact of hell, and warned His hearers against it. "If thy hand scandalize thee, cut it off; it is better for thee to enter into life, maimed, than having two hands to go into hell, into unquenchable fire. . . . And if thy eye scandalize thee, pluck it out. It is better for thee with one eye to enter into the kingdom of God, than having two eyes to be cast into the hell

of fire: Where their worm dieth not, and the fire is not extinguished." (Mark. IX. 42-47.)

Unless hell were a reality the Saviour would never have thus spoken. Christ tells us that if our hand or eye be the cause of sin it is better to lose either than to incur eternal loss. What is dearer to man than sight, yet if there be choice between sight and soul we must sacrifice sight. All through the Gospels Jesus warns His hearers against losing their soul and incurring the eternal punishment of hell. He does this not only by the plainest of words but also by parable and implication. The parable of Lazarus and Dives is only too well known. There is not a more terrifying picture in all literature than that drawn by Jesus Christ depicting Dives in torments from which there is no release.

Now we may as well be honest with ourselves and look facts in the face. Can any one of us claim to be kinder or more merciful than the gentle Saviour? If He with His tender, loving heart, the heart of a mother, drew that picture of Dives in everlasting torment can we imagine that He would have done so if He were not depicting a reality? It was because He loved us so much that He drew that picture. He wanted us to keep out of hell so He showed us in a degree what hell is. Why did He die for us on the cross? To save us from sin and hell. Unless the Gospels are a myth there is no greater reality than hell. Sentiment is no argument against fact. The best established record in the world is the Gos-

pel, and the plainest words of the Gospel proclaim a hell. From the days of Christ down to very recent times all Christendom believed in hell. All Christendom was not wrong. In recent times there has been a return to paganism in some circles. Not to a paganism that worships idols, but to a paganism with some of the amenities of Christianity. This paganism although not worshipping idols of wood or stone, does worship an idol. That idol is self. Everything that flatters pride and passion is offered as incense to self. Of course such idolaters find the doctrine of hell repugnant. It is opposed to their principle of life which is "Let us eat, drink and be merry, to-morrow we die." But St. Paul has said "after death the judgment." This is repugnant to those who live for self and not for God. Hence the doctrine of hell was assailed first by philosophers of the Voltaire type, and afterwards by too numerous a following, which eventually assailed revelation and the Christian Religion itself. Between Voltaire and Christ one should not hesitate whom to choose. It is Christ and Barabbas over again. The infuriated Jews preferred Barabbas to Christ. Modern pagans prefer Voltaire to Christ. Let it be plainly understood that we can not reject hell without rejecting Christ. He stands or falls by that doctrine which He taught solemnly and repeatedly. If you are prepared to reject Christ reject hell, not otherwise.

Some, however, affirm that Christ never really meant to be taken literally or seriously when He de-

clared there was a hell. They say that it is possible to retain Christ and to reject hell. The Apostles certainly knew the mind of Christ. They knew the meaning of His words. If they did not, He was an incompetent teacher and consequently not God. If He deceived them or left them in misunderstanding of His doctrines He was not a true teacher. Away then with all these subterfuges. The Apostles regarded hell exactly as Christ pictured and proclaimed it. St. Peter in his second epistle II.9 says: "The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of Judgment to be tormented." This is but an echo of "Depart you cursed." St. Paul in his epistle to Titus says, "They who obey not the Gospel shall suffer eternal punishment in destruction from the face of the Lord." Again the teaching of Christ "Depart you cursed." The early Christians were fools to go in multitudes to cruel death if hell were not a reality. Take away the doctrine of hell and what meaning has the sacrifice of Calvary, and what purpose do the Sacraments serve, and to what end did Christ establish His Church? The Church and the Sacraments are for the salvation of mankind. But if there be no hell we do not need salvation. If there be no hell why the Judgment? The Apostles Creed, which gives us the true idea of what Christ taught, says speaking of Christ: "The Third day He arose again from the dead and ascended into heaven . . . thence He shall come to judge the

living and the dead." Christ as He himself foretold, and as declared in the Creed of the Apostles, will come again in judgment. He came formerly in mercy. Those who abuse or refuse His merciful dispensations will have to abide by His justice.

After the day of the Last Judgment, time will end. Thenceforth it will be eternity only. There will be but two eternal destinies, either with God or apart from God. The judgment will determine eternal happiness or misery. Hence Scripture says, "In all thy works remember thy last end and thou shalt not sin." Hell is a terrifying thought principally for those who lead sinful lives. And for them it should be terrifying for God so intended. The saints were most cheerful and peaceful. They loved God. They served Him not because they feared His chastisements but because He loved them. Fear may keep one from sin but it will not make a Christian hero such as is a saint. Hell is a motive for those who are not influenced by the motive of love. God wants us to serve Him out of love, but if we are not grateful and generous enough for that, He wants us to serve Him out of respect and reverence for His majesty. God would be a weakling if He allowed Himself to be ignored and defied by the sinner. The sinner has his little day, but when it comes to an end God has His day—eternity. Sometimes we fancy that because we are modern we are advanced thinkers. Over three thousand years ago mankind was very much the same as now. There

were sceptics then as now. If we take up the Bible and turn to the book of Wisdom we shall almost believe that we are reading from a twentieth century volume. For the convenience of those who may not have a Bible at hand I give herewith the words of the Inspired Writer. It is for you, intelligent reader, to decide which you will listen to, the voice of God, or the voice of sentiment. Sentiment has often misled you. God's voice has never misguided anyone who hearkened to it.

"Then shall the just stand with great constancy against those that have afflicted them, and taken away their labours. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation. Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honour. Behold how they are numbered among the children of God, and their lot is among the saints. Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us. We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known. What hath pride profited us? or what advantage hath the boasting of riches brought us? All those things are passed away like a shadow, and like a post that runneth on. And as a ship that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters: Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way: Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known:

So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness. Such things as these the sinners said in hell: For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and a smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by. But the just shall live for evermore: and their reward is with the Lord, and the care of them with the most High. Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord." (Wisdom V. 1-17.)

Outside the Catholic Church today the doctrine of hell is for the most part either silently ignored or sneeringly assailed. The Catholic Church is regarded as out of date for its adherence to this dogma. Yet it was taught by Jesus Christ as plainly and as earnestly as any doctrine that He proclaimed. Words have no meaning unless according to Jesus Christ hell is a reality. Hell is as certain as that Christ is true. If there be no hell Christianity is false, for Christianity taught the doctrine of hell from the beginning. Christianity stands or falls with the dogma of hell. This can not be made too plain. Christianity having taught the doctrine of hell formerly, would discredit itself as a divine religion if it should reverse its teaching on this matter. Every denomination that does not believe and teach the doctrine of hell has divorced itself from the religion of Jesus Christ. These are strong words, but we hope that we have made it evident that they are also true words.

Reject Christianity if it be false, but do not retain it and deny its tenets. To deny hell is to deny not only one of its tenets but to take the foundation from under it. What is the meaning of Redemption if there be no hell? Christ is not only the Light of the world, He is also our Redeemer. From what did He redeem us? Surely from no merely temporal penalty. It did not require the Incarnation of the Son of God to free man from any temporal bond. Christ came to redeem us from sin and hell. As well deny sin as hell. A sceptic once addressed a Christian as follows: "I am thinking what a disappointment will be yours, Christian, when you find that there is no heaven." To which the Christian replied: "I am thinking what a disappointment will be yours, Sir Sceptic, when you find that there is a hell."

We have the word of God that there is a hell. It is taking no small chance to disregard that authority, especially when He who so declared gave His life to save us from hell. The man who aims at doing right will find no difficulty in believing in hell. Repugnance to it there will always be. God wills it so. There is repugnance to drowning but it is a salutary repugnance. The best way to remove repugnance from the dogma of hell is to live as God ordains. The salutary fear of hell has led multitudes to the Kingdom of God. Some people are very solicitous about the goodness of God. They affirm

that He is too good to inflict eternal punishment. But they do not seem to be solicitous about the veracity of God. God is true as well as good. God has declared that there is a hell.

IX

SEX MATTERS

SEX problems are the most vital that concern man. On the right conduct of man with regard to sex depends in great part his mortal welfare, as well as his eternal destiny. Our hospitals, insane asylums, sanitoriums and prisons include only too many who are directly or indirectly the victims of sex delinquency. In private life the misery and tragedies due to sex aberrations of one kind or another are appalling. Whole nations have been sacrificed to the unrestrained sexual passion of absolute monarchs. Nations have been plunged into war on account of the unlawful concupiscence of rulers. Men have allowed unlawful sexual passion to carry them to every form of excess, and to be the cause of business and financial ruin. Families have been broken up, children embittered and parents set at enmity because of unrestrained license of husband or wife. Men and women defying the law in matters sexual have, not unfrequently, made themselves social outcasts.

There is nothing in the whole range of human affairs which has such important bearing on peace and welfare as right sexual conduct. We should

not be surprised therefore that the Church of Christ should be greatly concerned with regard to the matter of sex. If people are right in their sex conduct, they are apt to be right in life generally. The reason is, that sex being the dominant impulse of human nature, if it be controlled by right reason, lesser impulses are likely to be controlled also.

Sex mastery ordinarily means self-mastery, and self-mastery is the key to well-being. Man is an animal, but a rational animal. The difference between man and other animals is the difference between a horse guided by an intelligent rider, and a riderless horse. Even in the heat of battle a horse with a man in the saddle moves about orderly and serviceably. Riderless, the same horse would run wild, perhaps to its own destruction. Man although an animal is not only an animal. He has the physical instincts of the animal for food, rest, and the propagation of its kind. But he has something more. Reason makes man an intelligently guided animal. It is by reason of intelligence that man is lord of material creation. Man is not as strong as the elephant, but by reason of intelligence he makes the elephant do his bidding.

Man is not as powerful or swift as the horse but by reason of intelligence he makes the horse do his work and carry him swiftly from place to place. Man has not the capacity of seeing as far as the eagle nor looking into the light of the sun. But by reason of intelligence he can by the telescope see

a million times farther than the eagle, and by darkened glass gaze long at the sun at noonday. Intelligence makes man the masterpiece of creation. Man by the power of intellect harnesses the elements of nature and obliges them to do his work. Electricity, steam, dynamite and oil are some of the agents which man has forced nature to yield to his intellectual conquests. So man, although an animal, is not merely an animal. A man must have food as an animal must. Animals are guided by instinct what to eat but the same is not true of man. If children should eat only what they crave they would soon be ill or invalided. If adults should eat only what they like they would soon be dyspeptics or worse.

Even as it is, most of the physical ills of life come from man's following his various appetites rather than his reason. Restraint is the law of human life. Success in every career of life depends upon restraint. An athlete must restrain himself in many things while he is in training, and the more he restrains himself when out of training the more certain will he be of attaining supremacy. A business man must restrain himself almost continuously and in many ways. He can not go to business or leave it when he likes, but must bow to the requirements of his business, or let it slip away from him. He can not afford to do only what is agreeable, nor deal only with agreeable people, but must often face hard and disagreeable tasks and associate with persons whom he would naturally like to avoid. He

might like to take a day or week off, but unless he can do so without detriment to business he restrains his natural inclination to rest or recreation.

And so of a thousand matters wherein he must show self-restraint or suffer the penalty of business ruin. It is so, not only with regard to business but with society also. Anyone who belongs or gains entrance to what we call *Society* must practise the most exquisite self-control. Good society puts innumerable restraints on its members. In fact it imposes such restrictions on self-expression in speech and action that the social code may be said to be a sort of tyranny. And it rules so tyrannically that there are those who would rather be guilty of serious sin than of what in society is termed *bad form.*

Not only in business and social life is restraint the law of success, but in every-day life as well. If a man wants to retain his friends he can not say what he likes or do what he likes. We have seen such people and know how they gradually become isolated. The price of friendship is tolerance and consideration, both of which demand self-restraint. In another field also we may see that restraint is the law of life. If a man follows his appetite for strong drink it will lead him to a drunkard's fate. Some unthinking people say that our instincts are given as guides and that we are safe in following them. The best answer to these superficial minds is to point to the drunkard or to the drug-fiend. These unfortunates followed appetite rather than reason with the

result that they have reduced themselves to the level of irrational animals. Man is the only creature in whom there is a conflict between higher and lower nature. All other beings with the exception of man have external struggles for existence and welfare. Man's main struggle is within himself. His body wants indulgence, his soul calls for reasonable control. Between the rule of reason and the gratification of the senses there is constant warfare. It means warfare whether or not reason rules. If reason rules, man must make war on his unruly passions. If reason does not rule, passion will get the upper hand, and once passion rules, man is in a dreadful warfare to keep from being the slave of vice. Any evil habit that gets a man in its grip makes him a slave. The bonds of vicious habit are more galling than reason's control.

Unless therefore man, a rational animal, guides himself by right reason, he will be hurled over a precipice by the blind driving of passion. The sex passion is the strongest in human nature. Unless held with firm rein it will run away with the best of us. It is common sense therefore to exercise rational control of the sex instinct and not to give it free rein. They who proclaim that man is morally free to follow his inclinations in sex matters have evidently closed their eyes to the teaching of experience. Nothing in life is more evident than that man needs to exercise great self-restraint in matters sexual or pay an awful tax on his indulgence.

The Catholic Church manifests the greatest common sense in her attitude and legislation on sex matters. Wherever her teaching has been adhered to both individuals and society have been vastly bettered in consequence. The Catholic Church being the mouthpiece of God we should expect her doctrine on this vital point to be what is most in harmony with the requirements of true human welfare. And so, indeed, we find it. In the first place, the Church, in her teaching, which is God's, shows a marvelous understanding of the very nature of the sex problem. We hear a great deal at present about psychology. Psychology finds a place in nearly every department of ethical and moral research, playing an extremely important part with regard to sex. The Church has always recognized this. Psychological in plain English means "mental." The mental attitude of a person towards sex matters affects very considerably his conduct in sex matters. If a man's mind continuously dwells on impure images it will not be long before his actions will be impure. Moreover there is a subtle physical connection between the mind and the body with regard to purity. Thoughts if given free rein may induce impure sensations the same as those resulting from impure action. It is possible to be stained by the guilt of adultery without actually committing adultery, as Christ Himself has declared "You have heard it was said to them of old: Thou shalt not commit adultery. But I say to you, that whosoever

shall look upon a woman to lust after her, hath already committed adultery with her in his heart." (Matt. V, 27, 28.)

The reason of this is, that in the matter of impurity, mind and body most intimately act and react on each other. It is true that sin of all kind originates in the mind. The will to commit sin constitutes the guilt of sin. If a man plans to commit murder, and intends to commit murder, he is guilty of the sin of murder, even though he is prevented from carrying out his intention. Hence it is that Christ says: "For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders." (Mark VII. 21.)

But although it is true that sin of every kind begins with the intention to commit sin, the nature of lust is such that even though there be no intention of doing a lustful deed, the mere imagination of it so inflames the passions that it may produce the same effect as the actual commission of the contemplated impure deed. When, therefore, the Catholic Church, God's representative on earth, declares that man's thoughts must be clean, as well as his deeds, she is not only proclaiming what Christ explicitly taught, but is also prescribing what psychology points to as the very best possible means of maintaining purity of conduct. It is almost impossible to let the mind run riot on the highway of lust without falling over the precipice of lustful action. This holds not only with regard to lustful conduct

with others but also with oneself. The Church therefore in proclaiming that impure thoughts are sinful strikes at the very root of the matter. Like a wise and skilled physician she does not limit her ministrations to symptoms of disease but seeks their cause and applies remedies where alone they will be really effective. The Church's doctrine on impurity is applied psychology of the highest kind. In dealing with this problem her teaching is sound morally, psychologically and historically. Her doctrine has made pure nations and legions of pure individuals of all ages, races and periods. Her doctrine has done this because it is the prescription of the great Physician Himself, the Author of Nature, who consequently never makes a mistake in diagnosing human ailments or in prescribing for them. The Church's attitude, therefore, in commanding the faithful under penalty of mortal sin, to avoid impurity of thought is not only Christ's view but also what wisdom and experience dictate as the best and necessary means of pure conduct. Hence from the beginning the Church has dealt with this matter by letting it severely alone. She bids her children not only to avoid speaking on it but also thinking on it. She bids the faithful to shun bad conversation and bad books as they would shun a rattlesnake. She knows that knowledge of evil and its consequences does not keep people from evil. They who know most about the evil consequences of

impurity are very often the ones who fall most dreadfully into the vice of impurity.

Never in the history of mankind was there so much sex education, and so much knowledge of the evil consequences of lust, as at present, and never before was there such a wave of impurity flooding the world. It is not knowing that makes us good, nor keeps us from evil. What makes us good is a realization that there is a power above to whom we are responsible for conduct, and that that power commands us to do good and avoid evil. For centuries the Church was the mother of pure nations and pure people, without educating them in the refinements of sex impulses and sex secrets. Human nature of itself, is able to take care of itself in this regard, without a technical knowledge of Nature's processes.

The most virtuous and most innocent groups of people have never gone astray sexually because of lack of sex instruction. But on the other hand multitudes of sexually instructed people have gone to sexual ruin, with all their advanced knowledge of sex and sex aberrations. God's way is the best way. Nature herself dictates reticence in this matter of sex. In the proper time and way people under parental guidance come to know what they should know regarding sex. And what they do not come to know in the right way is better not known at all. With all the prevalent sex knowledge, disseminated in every conceivable form, society is not better off,

nor as well off as in other times when sex knowledge was conspicuous by its virtual non-existence. Not long ago I visited an institution for the treatment of a certain disease which was the result of vice. To my amazement I discovered that some of the patients were specialists in the treatment of the very disease of which they now were victims.

During the war some of our young men and women, who were in service here and abroad, received detailed instruction on sex matters, for the purpose of warning them against vicious practises. Many of these persons informed me that the instruction given served only to set their minds on the subject, with the result that they became victims of the very vice they were warned against, and of the dreadful consequences of which they were only too well informed. Who knows the effect of strong liquor so well as the unfortunates who have become addicted to its excessive use? These victims will warn others, but their own knowledge does not serve as an effective warning to themselves. It is so with regard to impurity. Some of those who fall most lamentably are they who know from experience as well as from previous knowledge the awful consequences of vicious indulgence. I do not care to illustrate this by specific data because it would defeat its purpose. However I shall give an instance of another vice taken from an actual occurrence of my own observation. Some years ago I was called at midnight to give the last sacraments to a man

who was dying. Responding to the call, I found that the person in question was in a sanitarium a short distance from our Church, St. Ignatius Loyola, New York. Arriving at the place I was met by a doctor who volunteered to escort me to the patient. On the way he said to me: "It's sad to see this man end so young and so dreadfully. He is one of the best physicians in Manhattan and has a practise which many older men never acquire. Besides he has a family that any man would be proud of, a charming wife and three lovely children." On reaching the room I beheld a distinguished looking man, under middle age, rolling violently on his bed. He was surrounded by wife and children, who were trying to soothe him. He was in delirium tremens. After some time he quieted down, and as sometimes happens previous to death, had some lucid moments. Requesting the others to withdraw I heard his confession and administered the last rites. An hour later he died. Two months later I was called again to the same place. On entering the room of the patient, I saw to my amazement that the man was the very physician who had escorted me to the former patient and that now he was in the very same condition as the physician whose fate he had deplored. He was unconscious, and continued so until he died, a few moments after I had given him the last rites conditionally. Knowing the consequences of strong liquor in excess did not prevent this physician from drinking to excess. Knowing is

not enough. Man is a being of will, as well as of intelligence. It is true that frequently the intelligence influences the will, but ordinarily not in matters where passion is concerned.

Impurity is a stronger and more pernicious habit than intemperance. It would seem that if one saw a drunkard in beastly degradation it would repel one from falling into drunkenness. But we know from experience that it does not. The effects of impurity are worse than those of drunkenness, but do not nevertheless deter people from the vice of impurity. Few addicts of strong drink start out to get drunk. They try to persuade themselves that they will take a few drinks and stop. In spite of repeated experiences to the contrary, they take a few drinks, and find that they keep going on until they have taken forty. They are then in a pitiable and painful condition, and unless they break away entirely from liquor, will end up confirmed drunkards. It is so, only more so, with impurity. No one wants to be a victim of this deplorable and degrading vice. But the imagination is strong and the will is weak. Consequently being drawn on by the lure of false happiness the will yields. Every time it gives way it weakens more and more, until eventually it finds itself powerless to resist the impulse to vicious indulgence. It is in a state of slavery to lust, and a dreadful slavery it is. For there is no tyrant so unreasonable and cruel as lust, once it has its victim clutched. What is the remedy, therefore, against this

tyrannical vice? It is the very remedy prescribed by the Catholic Church, the remedy of common sense as well as of Faith, the remedy employed by government against contagious disease, namely keeping away from the approaches to the monster.

In order to safeguard people from small-pox it is not necessary to initiate them into the symptoms of the dread disease, nor to picture to them the visual effects of it. The authorities simply proclaim that small-pox is a dreadful scourge, and put up a warning flag to keep people from the vicinity of the disease. This is what the Church does with regard to impurity. She tells her children that impurity is a mortal sin, that it destroys the soul, that it brings misery here and eternal death hereafter. She marks impurity with the label of mortal sin, and commands her children to avoid it as they would a deadly serpent. That is common sense of the best kind. Experience confirms the Church's method of dealing with this vice.

In the very beginning of Christianity St. Paul warned the faithful not even to talk on these matters. From the time of the Apostles down to the present day the Church has opposed this vice by banishing it as far as possible from the thoughts and speech of her children. With Christ, she tells them that deliberate thought or conversation on matters which inflame the passion of lust is a mortal sin. Outside the state of matrimony, any thought, word or deed which excites lustful passion is forbidden. Sins of

thought or speech with regard to impurity are banned as is fornication or adultery. A pure mind means ordinarily a pure body. A foul mind generally denotes a foul life. As said previously, the connection between mind and body, with regard to the sexual passions, is so intimate and subtle that they influence and react on each other as nothing else in man's nature. A person can think or talk on theft or murder without being thereby incited to commit these crimes. But ordinarily it is not so with regard to the subject of impurity. Hence it is that the Church knowing man's nature protects him against himself. Her instructions to her children on this matter are to distrust themselves, and to keep away from dangerous occasions. Not by picturing the awful careers of unfortunate women or dragging innocent youth through the mire of vicious experience, does the Church inculcate the dreadfulness of impurity, but by proclaiming that it is a mortal sin, and that God Almighty will punish it here and hereafter.

It is because materialism has become so dominant in the world that impurity now parades so unblushingly. Materialism substitutes man for God, by making man a lawgiver unto himself. It then proceeds to have man direct himself by his own earthly interests. It makes him believe that he will naturally do what is for his own welfare. But it leaves out a great basic fact, man's inherent tendency to evil. Man does not seek evil for evil's sake but because

evil presents itself in the guise of what is desirable, If man saw evil as it is he would run away from it. But sin is a deception. Lust is a liar. It promises what it does not give. It offers gratification and gives instead greater craving. It is like trying to quench thirst with salt water. It is far easier to avoid impurity than to be content with impurity. Materialism breaks down in the presence of this vice, with the result that in spite of all precautions her votaries become its victims.

We see the effects of it in the world today. Impurity everywhere, and brazen. Our young people are going to the devil headlong. Theatres, magazines, fashion, all act as impurity's press agents, glorifying what in reality is a plague. The penalty will come, indeed it is upon us, to no slight extent. Statesmen are alarmed at the ravages of vice and crime now sweeping over our land. Various remedies are being suggested to stop the plague. But the one remedy is ignored. It is the remedy of God Himself, the remedy of the Catholic Church, common sense, which is that impurity is forbidden by God Almighty and will be punished by Him either here or hereafter, —often both here and hereafter. Real, practical religion has made pure nations and pure people during all the ages, and is doing so now. A firm belief in God as the Ruler of the World and the Judge of the living and the dead, is the best means known to man to live right. All other means vanish before the assaults or deceptions of vice. Only the reverent

fear of Almighty God, gives man the strength of will to overcome the strongest temptation. Even with belief in God, and reverence for his authority, man sometimes falls by the wayside. Always in such cases man for the moment puts God aside. Passion blinds and makes us rash. But he who seriously believes in God, although he may fall through weakness, will not remain fallen. If with reverence for the majesty of God, we sometimes give way to evil, what would it be without this respect for God? The answer is at hand, in what we see on all sides of us. Look at the world today with its morals of the jungle. The Church faced a pagan world twenty centuries ago. The morality of Rome was lowest when its civilization was highest. Animal morality prevailed, when the Apostles set out to preach the austere religion of Jesus Christ. The greatest obstacle to the progress of the Church of Christ was impurity.

The Church overcame that obstacle, and gradually erected the standard of purity where formerly stood that of lust. What she did then she is doing now, and in the same way. She is making people pure by holding aloft God's precept of purity, and proclaiming His authority as the Ruler and Judge of mankind. She proclaims, as did Christ, that they who lead impure lives shall not see God forever. She declares, with her divine Founder, that impurity is a sin that will be punished by the dreadful chastisement of hell. Moreover she strengthens her chil-

dren with the bread of the pure and the strong, Christ's own body. And if through human frailty they fall, she helps them by the Sacrament of Penance to rise. It is thus that throughout the ages she has reared countless thousands of pure men and women, youths and maidens, boys and girls. And she will continue to do so unto the end.

Her attitude towards sex matters is sensible. She knows human nature as no one else knows it, and like a wise physician prescribes for its ailments wisely. She is not a theorist, but the very soul of practicality. She does not surmise, she knows, because her mentor is the living God. She has held the standard of purity aloft as Christ did, and she will never take it down. In proportion as mankind follows her standard will the world be pure and mankind truly happy. It costs a struggle to live up to the Church's standard of purity, but the struggle brings peace here and eternal victory hereafter. It costs a greater struggle to follow the standard of impurity, which degrades and enslaves here and leads to eternal defeat and chastisement. Man's life on earth is a warfare. The pure fight a noble fight and win the everlasting crown. The impure fight an ignoble fight and end in everlasting slavery. The fight must be fought whether under the standard of Christ or Satan. But there is this difference, the wounds of battle under Christ the King are so many titles to immortal glory, whereas the wounds of battle under Satan are the badges of eternal disgrace.

Life being a struggle, it is better far to wage it for God and purity than for Satan and lust. The world and its vanity will pass away. The soldier of Christ will reign forever with the King of eternal glory. "Blessed are the clean of heart for they shall see God." (Matt. V. 8.)

Christ who so proclaimed was the son of God. In following Him we can not go wrong here or hereafter. In following Him we have the solution of the sex problem, the only solution which will enable mankind to be pure while on earth and to be the children of God for eternity.

X

MARRIAGE

IT is safe to say that the most important natural institution for human welfare is marriage. A nation is vigorous in proportion to the correctness of its family life, and proper family life depends in great part on the character of marriage. Not only the nation as a whole, but its individual members, as well, are affected vitally by the nature of marriage.

People whose home life is satisfactory not only love home but country also. Men and youths whose family life is attractive will defend home and country at all cost. Those whose home is congenial will be concerned for the government which safeguards the home. Thus it is that the home makes patriots, and patriotism is the best defense of country. It is the home that attaches people to country and government. It is home welfare that gives man inspiration to achieve and to endure. It is to make the home ever better that urges man to worthy ambition. The home accordingly is a most important factor in individual and national life.

It is common sense therefore to take every right means in order to maintain the home in its integrity.

A business man makes many personal sacrifices for the success of his business, whatever it may be. The biggest business of life is the family. No matter what success one may have in trade, in society, or in public office, if family life is not right, one has not made a success of life. On the other hand, if one's family life is what it should be, one is able to face the vicissitudes of life in a spirit of buoyancy, which if it does not ensure material success at least affords strength and courage to cope with every obstacle.

The Catholic Church in legislating on matrimony has done so with the greatest common sense, as we shall see on examination. In order that we may appreciate her stand with regard to this important subject it may be well to go a bit into the history of marriage.

To begin with let us define marriage. "Marriage may be defined as a legitimate union between man and woman constituting them man and wife. By legitimate union is meant a union sanctioned by law, whether that law be national, civil or ecclesiastical. The term man and wife signifies mutual rights of sexual intercourse, life in common, and permanent union. Sexual intercourse which does not imply life in common and permanence is not marriage but concubinage or fornication. Marriage may be considered under several aspects,—Monogamy, polygamy and polyandry. Monogamy means marriage of an individual person of one sex to an individual person

of another sex; polygamy is the marriage of a man to several women; polyandry is the marriage of a woman to several men. Polygamy debases and demoralizes women. Polyandry causes male jealousy, outrages man's sense of proprietorship, and is fatal to the fecundity of the race. Both polygamy and polyandry conflict with the numerical equality of the sexes, with the dignity and equality of man and woman, and with the best interests of the children, if there be any. Mankind generally has been so impressed by these evil results of polygamy and polyandry, that for the most part monogamy has been the recognized form of marriage among civilized people." (Catholic Encyclopedia.) Westermarck in his History of Marriage concludes as follows: "Although polygamy occurs among most existing people, and polyandry among some, monogamy is by far the most common form of human marriage. It was so among the ancient people of whom we have any direct knowledge. Monogamy is the form which is generally recognized and permitted. The great majority of peoples are, as a rule, monogamous, and the other forms of marriage are usually modified in a monogamous direction. We may without hesitation assert that, if mankind advance in the same direction as hitherto, the laws of monogamy can never be changed, but must be followed much more strictly than they are now."

Monogamy has been the prevailing form of marriage because it is most in harmony with the essen-

tial requirements of human nature. Polygamy and polyandry may appeal to certain base passions of mankind, but since they contradict the parental instinct, and the welfare of offspring and of the race, and the natural tendency to individual preference in both men and women, they can never be the form of marriage which normal human nature demands. In considering human nature we must regard it in its totality, that is with all its needs and powers, with its present and future generations, and as it is among the generality of mankind.

Nature may become debased in individuals and in groups. There are some men and women, even among highly civilized peoples, who are degenerate. There are some savage tribes whose standard of morality is very low, and there are some nations who regard womankind as an inferior species whose main purpose is to serve male lust. However, this is not human nature but only an exceptional and degraded portion of it. Whenever polygamy prevails woman's condition is deplorable. She is man's possession not his companion, she is more of a high-class slave than an equal, and her spiritual, intellectual and cultural faculties are neglected for the cultivation of the body. Man, too, suffers degradation by polygamy. His highest spiritual and intellectual faculties become atrophied in the environment created by polygamy. Saddest of all results of this form of marriage is the fate of the children. Nature has ordained that children have the

care of both father and mother. It is sad enough when the vicissitudes of life deprive a child of either parent, but polygamy by its very nature removes the child from paternal care and influence.

Hence the experience of mankind as well as the voice of nature proclaim that monogamy, the marriage of one man to one woman, is the proper form of union for man and wife. It is common sense therefore to uphold monogamy. And this is what the Catholic Church has done from the beginning. Through her teaching and efforts every country which has been Christianized recognizes monogamous marriage only. At times polygamy has been the greatest obstacle to her missionary efforts. But always she has held to her high ideals, with the result that wherever her influence has dominated polygamy has disappeared. We say nothing about polyandry, because that never prevailed to any extent. Even among those savage tribes where it occasionally existed it was due to some temporary or exceptional circumstance. But polygamy or its kindred practises, concubinage and sex promiscuity, have characterized not a few nations previous to their conversion to Christianity.

Next in importance to the union of one man with one woman in marriage, is the permanency of the union. The nature of matrimony is such that temporary union is incompatible with its purpose. In treating of this phase of the subject we must consider marriage as an institution affecting not this or

that individual but the human race. Also we must keep in mind that there is no law or institution among mankind that does not cause some individuals pain, loss, or hardship of one kind or another. If we abolished a thing because of its abuses or occasional hardships we should have to abolish every law and every institution in the world. There is nothing in the whole world, no matter how good it be that is not subject to abuse, and nothing no matter how beneficial it be that does not occasion suffering or loss to some individuals. Morphine for instance is a good thing in itself. Without it a hospital would be in sad case. Every physician knows that it is frequently a life-saver. Yet morphine may be abused and has been abused. That does not make us condemn morphine, but to regulate its use. Again what is more beneficial to our country than railroads? Yet look at the list of casualties they occasion every year! That does not make us abolish railroads, but it does warn us to be careful and also leads to the passing of laws of safety. There is nothing in the range of human experience that would not be condemned if it were judged by its abuses or by exceptional hardships or evils resulting from it.

With regard to the permanency of the marriage bond, there can be no question that the nature of matrimony, and the good of the human race demand it. When we speak of marriage we consider it as an institution which is employed as nature intends it to be used. Lust, greed, ambition, and other

human passions may frustrate the purpose of marriage but can not change its nature. By nature man is drawn to associate sexually with woman. Nature's purpose in this association is the perpetuation of the human race. The natural effect of marriage is offspring. In exceptional cases offspring may not be the outcome of sex relationship, but it is the normal and ordinary consequence, and in considering the subject it is in its normal aspect that we must do so.

Hence children are normally the consequence of married life. A child has a natural right to the care, protection and love of father and mother. Unless marriage is permanent the child is deprived of this natural right. If death remove either parent that is the affair of Providence. The Creator has the right to rule the world and to dispose of His creatures as He sees fit. God is the author of nature and is above nature. Man is a subject of nature and bound by nature's laws. Hence for man to deprive his offspring of what nature entitles it to is violating nature's ordinations. A child, by the devotion and sacrifice of either father or mother alone may be reared satisfactorily, but it is always exceptional, and always it leaves a void in the heart of the child.

Besides the offspring there must be considered the mother of the children. A mother is not independent and free to live her own life. Motherhood has made her responsible for those to whom she gave birth. By marriage she gave her maiden-

hood to her husband. That can never be restored to her. In giving that she gave what is most precious to woman. In return the man engaged to be her support and protector. For mother and wife nature requires permanence of the marriage tie. Civil law recognizes this indirectly, since it obliges man to supply by alimony what is renounced by divorce or separation, when either is granted the wife. No man viewing marriage disinterestedly would regard it otherwise than as permanent. No normal man contracts marriage except with the intention of forming a lasting union. Passion and human fickleness and marital difficulties influence people who advocate non-permanence of matrimony. No man living but feels in his heart that the nature of marriage demands permanency. The status of wife, mother, and children cry out for the lasting bond of matrimony.

It is common sense therefore to maintain the permanency of marriage. And this is what the Catholic Church always has done and does now. She recognizes all the difficulties of married life and has provided for them by suitable remedies but not by absolute divorce with the right to remarry. She counsels patience, and mutual forbearance, and the recourse to spiritual helps, but if all these fail she allows separation, but not divorce with right to remarry. Divorce with right to re-marry has done more to break up families than all the difficulties and differences that occur in family life. Man is fickle. When he pledges his troth to be faithful to the

maiden he takes in marriage he means it. But the heart of man is restless. Man seeks novelty. A new face captivates him. Infatuated by a new love he not only loses his love for her to whom he pledged it, but begins to hate her because she is an obstacle to his new attraction.

If there were no possibility of a new union he would dismiss from his thoughts the object of his temptation. But with the hope of a new union he creates a condition of incompatibility with his wife which eventually leads to the severance of the marriage tie. Little difficulties and misunderstandings which would vanish or be overcome by patience, if marriage held until death, assume larger and larger proportions where there is the prospect of a new alliance. For sixteen centuries there was no such thing as divorce in Christendom and during that period people, although they had their trials then as now, lived contentedly. We must remember that single life has its difficulties as well as married life. The only way to avoid difficulties is to cease to be mortal. Every career of life abounds in disappointments, hardships, misunderstandings and frequently suffering. Marriage is no exception. Married life offers no immunity to the cares, responsibilities and misunderstandings of life. Divorce does not remedy marriage evils but multiplies them. When a man divorces his wife and marries another he persuades himself that he has found an angel and that his new life will be a path of roses. But before long he

finds the thorns as before. Proof of it is the fact that divorce leads to divorce. Many people live more miserably with their second mate than with their first, and yet more miserably with the third than with the second.

This is not saying that there are not exceptional cases where separation is advisable. If people get to the point where they lead a poisoned existence it is better to separate than to live in sin. The Church recognizes this state of affairs, and advises accordingly. But before man and wife separate without prospect of re-marriage, it is certain that they exhaust every means of avoiding what hinders amicable association. And frequently, too, separation opens the eyes of both parties to their shortcomings. Usually family difficulties are not altogether the fault of either husband or wife alone but rather of both. Separation brings both parties to their senses and often leads to reunion and happiness.

The Church's attitude therefore regarding marriage permanency is that of common sense. Permanence of the marriage bond has undoubtedly many undesirable consequences, but they are as nothing compared with the dreadful evils of divorce with re-marriage. The Church legislates for mankind. Every legislation which makes for the general good, occasions hardship in individual cases. The pure-food law may at times cause severe and unmerited loss to an individual concern or person but it safeguards the people. The registration laws may cause

inconvenience to individuals, but they safeguard the ballot, and consequently liberty. The laws of quarantine may work hardship, suffering and financial loss on some people but they operate for the general good, and often preserve a whole nation from contagion. The more we go into the matter the more we are obliged to admit that the Church with regard to marriage maintains a policy which common sense dictates, and which people generally observe in the vital affairs of life.

Up to this point we have considered marriage under two aspects: monogamy, that is the union of one man with one woman, and permanency. Regarded impartially, the Church's attitude to these two essential features of marriage is highly reasonable. Our greatest business corporations, so noted for their practical common sense, act towards what concerns their affairs in the very same way as does the Church with regard to marriage. The board of directors of a large business look to the welfare of the business as a whole. If it be necessary to sacrifice some detail of the business for the success of the whole they do not hesitate, whether it involve persons or things. Human welfare postulates marriage of one to one, and permanence. This is now recognized by all who have the real good of society at heart. Civilized society, almost universally, sanctions monogamy, the marriage of one to one. All Christendom, until the day of Luther and Henry VIII, sanctioned perpetuity of the marriage bond. The sad results since

that day have more than convinced thinking people that the indissolubility of the marriage bond is for the best interests of mankind, and that it is in accord with the greatest common sense. So much so is this the case, that many non-Catholics of prominence in Church and State deplore the divorce evil, and are doing all in their power to restore matrimony to the status which it holds in the Catholic Church. That ought to convince the impartial that in the matter of marriage the attitude of the Catholic Church is that of common sense.

Objection is sometimes made to what is called the arbitrary conditions which the Church imposes with regard to mixed marriage, that is marriage between a Catholic and a non-Catholic. One of the conditions is that the non-Catholic party must sign a paper promising to have the offspring of the marriage brought up in the Catholic religion. The objectors maintain that it is unjust to demand such a guarantee, since it is a virtual surrender of a parent's rights. An examination into this matter will show that it is the highest common sense on the part of the Church to demand this pledge. In the first place we must know that the Church safeguards the faith of her subjects. Faith is so precious that even life itself is secondary to it. The history of the martyrs, who in millions shed their blood for the Faith is evidence of the value in which it is held. And rightly. Christ has said: "Everyone that shall confess me before men, I will also confess him before My

Father who is in heaven." Moreover, foreseeing that fidelity to Him would at times demand the supreme sacrifice of life He said, "He that shall lose his life for my sake, shall find it." We must be true to Christ, therefore, no matter what it costs. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" And how are we true to Christ? By believing in Him, and living by that belief, that is by Faith. Faith, accordingly, is the most precious thing of life, since it is the means of attaining eternal life.

The purpose of the Church is to conduct mortal man to immortality, to a blessed immortality, sharing the everlasting life and happiness of God. Scripture says that without faith it is impossible to please God. A Catholic, by the very fact that he is a Catholic, believes that his Faith is the true Faith, and the only true Faith. He does not question the personal faith of others. That is between them and God. But what he holds is that objectively, that is in itself, apart from subjective consideration, the Catholic Faith is the only true Faith. If he does not so believe he is not a Catholic. The Church, divinely guided, knowing her creed is divine, would be a traitor to her trust, if she did not defend the faith of her subjects by every right means. But is it a right means to demand such a pledge from the non-Catholic party? A little reflection will show that it is. The Catholic is the only Church which holds that it alone is the Church of Christ. Every other de-

nomination maintains that one Church is as good as another. Of course in this they are inconsistent, for if one were as good as another, there would be no reason for instituting the others. But by their own admission they grant that the Catholic Church, is as good as theirs, hence in signing a promise to have the offsprings brought up Catholics they are surrendering no point of belief. But for a Catholic of his own accord to permit the children to be brought up in another religion or in none at all would be a virtual surrender of the Faith. In requiring the promise, therefore, from the non-Catholic party, the Church is demanding nothing which can not be rightly given. Sentiment, it is true, may enter the matter on the part of the non-Catholic, but when it is a question of sentiment versus Faith, it is common sense to decide in favor of Faith. The Catholic Church whenever possible obliges her subjects under penalty of sin to bring up their children in the Faith. Other Churches do not so oblige their members. Consequently a Catholic who would surrender the religion of offspring to a non-Catholic would ordinarily be renouncing his religion. With a non-Catholic it would be altogether different as his religion does not impose upon him a similar obligation.

Before marriage to a Catholic a non-Catholic knows the conditions on which the marriage may be performed. He is under no obligation to marry a Catholic. If a non-Catholic man choose to marry a Catholic woman he has no right to require her to

renounce her religion for him. If a man truly loves a woman he would not exact such a sacrifice of her. Furthermore if a woman renounce her religion for a man she may afterwards renounce her husband for another man. But that does not enter into the merits of the case. Briefly, the Catholic Church in order to safeguard the Faith in her subjects, requires what in conscience and principle the non-Catholic can grant. Sad experience has demonstrated the need of the Church's legislation regarding this point. If a business concern knew by experience that a certain association of its employees resulted detrimentally to the business and to the employees it would prohibit it. That would be common sense. And that is what the Church does with regard to marriage. She knows that a mixed marriage, unless the guarantee is given to rear the children in the Faith, will result detrimentally. Even with the guarantee the results of mixed marriages are appalling, as statistics amply show. Knowing this she does all in her power to prevent them but when this is virtually impossible she imposes conditions which will save them from being altogether harmful to the Faith of her subjects. This is the height of common sense, as every one not prejudiced must admit.

In considering the nature of marriage, we must keep in view that it is the most essential factor in the well-being of the human race. Consequently we should expect the true religion to show an attitude of common sense towards it by doing everything pos-

sible to maintain it in its best state for the welfare of the human race. And this is precisely what the Catholic Church does with regard to matrimony. Jesus Christ restored marriage to the status established by the Creator. The Catholic Church simply upholds Christ's position. In this she shows the greatest common sense, since she is carrying out what the Author of human nature, in His wisdom, has ordained for the good of mankind. If Christ is God the Church can not go wrong in following Him. If He be not God the sooner all supernatural religion is discarded the better. But Christ is God, and the Church in carrying out His ordinations regarding marriage is doing what divine wisdom ordains. The Creator can not be improved upon by the creature. What the Author of human nature has ordained for mankind is best for mankind. But apart from Christ's teaching, there are various other reasons which show to the impartial observer that the Church's attitude towards marriage is that of common sense.

In considering this subject it is not so easy to be impartial, since nearly everybody is a party to the thing in question. We know how difficult it is for parties to a lawsuit to see the subject of dispute in its true aspect. The reason is that they are personally concerned. Most of the human race is personally concerned with marriage. Hence personal views are apt to dominate one rather than the real nature and the true purpose of marriage. Moreover

human nature is selfish, and the individual is inclined to consider his own personal advantage and welfare over that of society. This can not be done in any affair of life. In military affairs the interests of the individual soldier must be subordinated to those of the army. In matters of health the individual must be secondary to the public, as we see when a person is quarantined or otherwise inconvenienced for the sake of the general good. The marriage of one to one, and the permanence of the bond until death severs it, may cause individual hardship in specific cases. That is the nature of everything human. But it can be truly said that polygamy and divorce have wrought more suffering on mankind than has monogamous and permanent marriage.

Divorce breeds divorce. Divorce encourages either party of a marriage to do what will break the bond, if either party desires a new alliance. Human nature is fickle. A new face like a new scene appears more attractive than the old. The intimacy and routine of married life tend to make it commonplace or even irksome. But it is a contract more vital than any contract in commercial or political life. One can not set aside a business contract because it ceases to be agreeable or profitable. Marriage entails more serious consequences than a commercial contract. To endeavor to break the most solemn promise made on earth because of disillusionment or hardship is to act towards marriage in a way not tolerated in other matters.

The common sense of the Church is shown by the seriousness she attaches to marriage, in order to impress her children with the importance of the step they contemplate. In every way possible she puts before them the fact that marriage is the most solemn and consequential act of social life. Before marriage the banns are published in order that no cause or impediment may interfere with the proposed marriage. Young people are directed to take occasion before marriage to learn if they are suited for life-long and intimate association. Nothing is left undone to make both parties realize that marriage is a permanent and responsible state of life. In all this the Church shows supreme common sense. Outside the Church marriage is frequently looked upon as a frivolous affair, with the result that it as frequently results in tragedy. The divorce idea makes young people regard marriage as a temporary diversion. Hence they frequently refuse its responsibilities, using marriage as a mere lustful association. These are the marriages which degrade man and woman, and which bring upon society that dreadful penalty of ultra-selfishness which is termed race-suicide. It degrades the home to a legalized brothel, and eventually makes woman the slave rather than the companion of man. The home is the heart of society. In her essential legislation on marriage the Church is only doing what God the Author of nature has commanded her to do. She could not, if she wished, alter anything essential regarding matrimony since

it is the Creator Himself who has made marriage what it is. Human weakness and depravity gradually degraded marriage, but Christ restored it to its original state. He also elevated it to the dignity of a sacrament, thus making it something especially holy. The Church did not make marriage a contract between one man and one woman. God did that. The Church did not make marriage indissoluble. God did that too. The Church simply maintains the standard of marriage ordained by the Creator. Hence she will never grant to passion or power any lowering of the state of matrimony established by her divine Founder.

We are prone to regard the present only, and to disregard the future. Things seen are mightier than things heard or contemplated. The result is that unless man directs himself by right principles he is apt to be guided by animal passion. The world today presents false principles to its votaries. It tells them that the things that count are material. It scoffs at spiritual values. The result is that people listen only too willingly to a doctrine which gives free rein to lust, greed and every human weakness. We see the effect of this in the prevailing license of the day. We behold its culmination in Soviet Russia where materialism has triumphed, and civilization has all but disappeared. There the family status has fallen to the level of animalism. Women are marketable and children are state commodities.

Rome, mighty mistress of antiquity, went to ruin the same way.

Christ, the Light of the world, came to set men right on the vital matters of life. He laid the foundation by stating that this life is not the goal but starting point of man. On the basis that we have not here a lasting city, but seek one which is to come, He raised the edifice of Christian morality. He put conscience above expediency. Conscience is the voice of God directing man. He gave mankind the principles of righteousness which constitute the proper norm of conduct. The result is Christian morality, the loftiest height to which human nature has attained, and the basis of Christian civilization.

Marriage was one of Christ's special matters of concern. He restored matrimony to its proper dignity, stating that from the beginning of the human race it was a permanent contract.

Human nature is fickle and selfish. Fickleness and selfishness are the foes of marriage. A man may mean every word he says when he declares that he loves a woman and none but her. But frequently love is a mere passion. Passion in proportion to its intensity is usually short-lived. Hence many a man who has gone through fire and water to win a girl finds that after the fire of passion has cooled down his sentiments towards her are decidedly moderated. Sometimes a marriage entered into by passionate love on both sides becomes a matter of mere mutual toleration. Meanwhile husband and wife have be-

come parents. The family has been established, the most sacred association on earth. Is this association a permanent institution or not?

Is a contract dissoluble whose natural outcome is ordinarily the family? Those who maintain that it is dissoluble say that marriage being a partnership may under certain conditions be dissolved, leaving both parties as they were previous to marriage, that is, free to re-marry. Some who hold this erroneous view give a number of causes which in their judgment may justify divorce with right to re-marry. Others admit only one cause—marriage infidelity. The Catholic Church holds that a Christian consummated marriage is absolutely indissoluble. In certain cases she permits separation, but not divorce with right to re-marry. Marriage is the most solemn contract among mankind. It is entered into with more deliberation than any other, or at least it should be. Church and state do everything legally possible to impress on those who contemplate matrimony the importance of the step they are to take. People before marriage are presumed to take every precaution to insure a lasting union. In the Catholic Church the marriage rite runs as follows: "I take thee to be my lawful wife (husband) to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, till death do us part." The priest then says, "I unite you in matrimony in the name of the Father and of the Son and of the Holy Ghost. Amen." At the

end of the ceremony the priest prays over the newly made man and wife, "Look down we beseech Thee, O Lord, upon these thy servants, and upon this ceremony by which Thou dost ordain the propagation of mankind, and grant that they who by Thy authority are joined in wedlock may by Thy assistance be faithfully preserved therein, through Christ Our Lord. Amen."

For sixteen centuries after Christ, as said before, there was no such thing in Christendom as divorce in case of a consummated marriage. In the sixteenth century such a divorce was sanctioned by Luther, in favor of one of his supporters, the Prince of Hesse. That tiny trickle has developed into a flood which now menaces society.

In treating of the matter of divorce I wish to meet the attitude of various classes of people towards it. I begin with those who are virtually without religion. There is at present a considerable body of merely nominal Christians who are really rationalists or materialists. To these it is lost time to say anything on marriage or divorce that is based on revealed religion. However, these people are not without a natural sense of justice, and it is to this that I address myself. Consequently let it be said in the first place that divorce with right to re-marry works injustice to the children of the divorced and to society at large. It is sad enough when death removes father or mother from children. But death may leave consoling memories. Divorce ordinarily

leaves hatred in the children toward father or mother, or perhaps both. It may be said that it is better for children to see their parents divorced than to see them at constant enmity. But it is better yet for parents out of consideration for their children to be mutually forgiving and considerate and thus do away with enmity.

In every career of life, professional and commercial, people practice consideration and patience for the sake of money. Children are more than money. If parents prefer divorce to patience they are shifting their sorrows or burdens on innocent children. Divorce penalizes offspring for the wrongdoing or lack of virtue of parents. For the child of divorced parents carries bitterness and a stigma to the grave.

It may be asked what is one to do if incompatibility or some of the other "ilities" exist between husband and wife. The family is more sacred and important than anything else in life. In business a clerk in a store experiences incompatibility, etc., yet he smiles and does his duty, for a salary. Family welfare is more than wages. A doctor or lawyer who based his profession on congeniality would soon be without practice. It is simply marvelous what people in every career of life have to put up with for the dollar. And yet they refuse to exercise the same patience, consideration and tact in the main affair of life, the home. And when we consider the nature of the marriage contract the failure to live up to it becomes all the more unreasonable and un-

just. If a young man signs a contract to enlist in the army it binds him regardless of incompatibility, etc. He may find his superior officers incompatible, unreasonable, and unbearable, but that does not justify him in withdrawing from service. His companions and everything about the service may be disgusting to him, but he has to go through with it. Marriage is a more solemn affair than enlistment. Marriage does not imply that one says farewell to the trials and hardships of life. Marriage like every career calls for the virtues of consideration, patience and tact. Virtue means strength in doing and bearing. There can be no virtue when there is nothing hard to do or endure.

The mistake, let it be repeated, that many make is to think that marriage changes people's nature, and that in matrimony one must not expect the difficulties inherent in every department of life. People are fortunate if their marriage results happily, but if it does not, they are not justified in penalizing the family for their own unfortunate venture, or lack of patience and consideration. As has been said, previous to Luther there was no such thing as divorce. Nature has not changed. They had the same family troubles then as now. Incompatibility is no new disease. But they realized that marriage was permanent and consequently bore patiently what they did not like, practised mutual forgiveness and consideration, made up their quarrels and differences and lived on satisfactorily if not happily. But now

what happens not infrequently? The virtue of patience and forbearance between husband and wife seems to have all but departed. If some misunderstanding occur between them, instead of showing towards each other the consideration they give even to strangers, they act towards each other as they would not dare act towards servants if they wanted to hold them. Since the modern leprosy of divorce has innoculated society, both husband and wife know that if they do not agree they can separate and make a new alliance. Very often it is because they have a new alliance in view that they find conditions intolerable. If a man or woman have an affinity outside wedlock it is only natural that marriage relations will become strained. A man or woman in love with another does not have to look far or long to find incompatibility. But if they know that no future marriage is possible during the lifetime of either, they bear patiently the shortcomings of each other and eventually become congenial or at least bearable to each other.

This was the status of marriage before the canker of divorce afflicted society. Open the door to divorce with re-marriage and you close it to the most noble virtues which may adorn the individual and society. If a builder sign a contract to construct an edifice he may find in the course of construction many unforeseen obstacles. These obstacles may be so considerable that they seem to make the fulfilment of the contract impossible. If he were not held to the

contract he might repudiate it or seek to have it set aside. But knowing he is bound by it, he faces the difficulties with the determination to surmount them. And he does. And his proudest achievement is a contract so fulfilled. The very difficulties he had to contend with developed in him virtues and qualities which made him in very truth a man. So with marriage. Before the divorce evil cursed family life people lived contentedly with all the vicissitudes of matrimony. I know all that may be said about the hardships of married people, and I can say from experience with very many cases, that divorce is not the remedy. The remedy is mutual respect and consideration.

Those who plead hardship or incompatibility as cause for divorce act differently towards marriage from what they do to everything else in life. Suppose one pleaded hardships as a cause for not keeping one's word of honor. Yet no word of honor equals the marriage vow. Suppose one pleaded hardship for not paying the income tax! Every law bears heavily on some people at some time. It is hard to observe the automobile speed law if you are hurrying to catch a train. The law is made for the public welfare and personal hardship does not excuse its violation. Marriage concerns society at large. Any weakening of the bond weakens society and eventually hurts the individual. In France today where family life in many instances has been subordinated to personal ends, the government, alarmed by the ravages of

race-suicide, and in order to maintain the population has to subsidize 2,700,000 families. Of course there are people who do not see or care for anybody or anything beyond themselves. To such, the argument with regard to society or nation makes no appeal. But I hope I am addressing those who if they have no religion have a sense of justice, patriotism and decency. To all such I say that divorce with remarriage causes ten times more ills than it is supposed to remedy.

Children are not things. They are not mere animals either. Things can be thrown aside or stored away, but not so children. Animals have instinct to guide them, if separated from their own. But children up to a certain age are the most helpless things in the world, and after a certain age the most impressionable beings on earth. They are worth considering, even if consideration for them means the practice of patience, tact, forgiveness and foresight by parents.

I now turn to those who are Christians in fact as well as name. Christians believe that Jesus Christ is God. Consequently, if Christ has proclaimed the permanence of the marriage bond, that ends the matter for them. Among some Christians there is a difference of opinion with regard to divorce. Some allow divorce for various reasons, others for one cause only, adultery.

I propose now to speak as a Catholic Priest. I am giving the Catholic doctrine on marriage, without

at all wishing to be controversial. What I have to say regards principles, not persons; creed, not individuals. A person may conscientiously adhere to a wrong creed. That does not make the creed right.

Let me repeat. Christians believe that Jesus Christ is God. There may be different views with regard to what He taught, and as to which is His true Church, but all Christians believe Christ to be God, and that He established a Church. Unless Christ is God Christianity is not divine, its teaching is only that of a sage, and no matter how sublime, does not bind the conscience of man, does not speak with authority. Its teaching, unless authoritative, is merely suggestive or advisory. Nay more, if Christ be not God, Christianity is an imposture. He is the founder of Christianity and an impostor if He be not God. He declared Himself to be God. The Jews understood Him to claim that He was divine in the true sense, otherwise they would not have accused Him of blasphemy and condemned Him to death as a blasphemer. If He did not proclaim Himself God in the true sense He would not have been adjudged and condemned by the High Priest. The Jews knew what Christ Himself claimed to be, if some people today do not. Consequently Christ if accepted at all must be accepted as God, and His teaching has the authority of the Decalogue. If He is not accepted as God, His word is no more than that of any sage of history—nay not so much, for He must be rejected as an impostor.

I am therefore now addressing Christians, that is those who believe in the real divinity of Jesus Christ, and with whom His words have the weight of a divine pronouncement. Christ's teaching on marriage is as follows: "What therefore God hath joined together, let not man put asunder." (Mark X. 9.) His disciples hearing this, and wishing to know His exact mind in the matter, again asked Him concerning the same thing, and He saith to them: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery." (Mark X. 11-12.) That is as plain as it could be put. On another occasion He said: "Everyone that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery." (Luke XVI. 18.) It would be impossible to word legislation more unequivocally than that. From the viewpoint of this declaration of Christ's every other reference to marriage must be interpreted. It is legal procedure to interpret an obscure or less clear statement by the light of a clear, specific and unequivocal statement. Hence St. Paul, who certainly knew the mind of Christ in the matter, spoke as follows on the subject. It was an important issue in the very infancy of the Church. "But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband." (Cor.

VII. 10.) "A woman is bound by the law as long as her husband liveth, but if her husband die, she is at liberty." (I Cor. VII. 39.) "For the woman that hath an husband, whilst her husband liveth is bound to the law. But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth, she shall be called an adulteress if she be with another man." (Rom. VII. 2-3.)

That was the way St. Paul the Apostle regarded divorce followed by re-marriage. If the Apostles were wrong in this matter, the Church was wrong, and if the Church was wrong Christ's guarantee was false, and consequently both He and His religion should be rejected. Voltaire was logical at least when he said that Christianity was either divine or an imposture. He assailed it as an imposture. They who accept Christianity and nevertheless question its authoritative teachings are, to say the least, inconsistent.

However, some Christians contend that the following words of Christ give authorization for divorce and re-marriage on the ground specified: "And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." (Matt. XIX. 9.)

Every statement must be considered in its context. A man can be made to mean anything if his words are taken out of their setting. This statement of

Christ's was in answer to a question about separation.

The Jews had multiplied the reasons for putting away one's wife. The Pharisees asked Him if it were lawful to do so for all these reasons. The putting away of one's wife had become a crying abuse among the Jews. It was against this abuse that Christ spoke, saying that a man should not put away his wife for every cause, but for fornication only. He was referring to separation not to divorce. The Pharisees' question was, "Is it lawful for a man to put away his wife for every cause?" (Matt. XIX. 3.) There is no question about divorce with re-marriage, but of separation only. Christ first states the indissolubility of marriage "What God hath joined together, let no man put asunder." (Matt. XIX. 6.) Then He says: "Moses, by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so." (Matt. XIX. 8.) Finally He specifies the reason for which a man may put away his wife, saying it should not be done except for fornication. In view of Christ's absolute condemnation of re-marriage after separation, the passage in question can have but one meaning. It was the answer to the Pharisees' question, which referred to separation only. In the second place, the early Church, which certainly knew Christ's meaning, so understood and proclaimed the meaning of the text.

In the apostolic era of Christianity St. Paul de-

clared "A woman is bound by the law as long as her husband liveth, but if her husband die, she is at liberty." (Cor. VII. 39.) That is the application which the Apostolic Church made with regard to the following words of Christ: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery." (Mark X. 11-12.) That is as plain as language can make it. It is an absolute statement. There are no exceptions nor extenuations. Certainly, Christ would not teach one thing at one time and another at another time. For sixteen centuries this was the meaning attached to Christ's words by all Christians. Was the Church wrong all these centuries? If so Christ, who guaranteed His Church against error, was not God, and He and His religion should be discarded. For an imposture should not be tolerated, and Christianity is an imposture if for sixteen centuries it was in error. No Church can be Christ's which misrepresents Him, which makes Him teach what He did not teach.

Again, was St. Paul wrong and Luther right? Did Christ wait for the sixteenth century to declare His mind on divorce? Rather from the beginning did He not proclaim of His Church "He that heareth you heareth me." That is why His Church speaks with His authority. That is why His Church can make no compromise on His doctrine. It is as hard for Catholics to observe Christ's marriage legislation

as it is for others. The Church gains nothing by her stand in the matter. Rather she loses. She suffered England to be torn from her rather than sanction the divorce of Henry VIII. Catholics have their marriage difficulties as well as non-Catholics. But in view of Christ's teaching they carry their cross whatever it may be. And in doing it, in the spirit of faith, the cross loses half if not all of its weight.

Either we take Christ's view of life or we do not. If we do we must face the hardships of life with patience knowing we are on our way to our home beyond. If we do not accept His view then let us "eat, drink and be merry," for that is all life holds out. If I did not believe that Jesus Christ was God, and that His Church spoke with His authority, I would reject revealed religion altogether. For if Christianity be not divine certainly no other creed is. Hence a Christian if consistent has no choice in the matter of divorce. Christ settled it once for all.

At times the indissolubility of marriage works dreadful individual suffering. Suppose husband or wife becomes insane? The bond holds—until death do them part. That is hard. But instead of insanity it might be hideous cancer or leprosy or some dreadful accident which cripples and disfigures for life. The bond holds. Or it may be a drunken or brutal partner. The bond can not be broken unless death severs it. Separation may be allowed, but not with right to re-marry. Now I say that none

but a divine Church could uphold that doctrine in a sinful and selfish world. It was upheld in all Christendom for sixteen centuries and has been upheld by the Catholic Church for twenty centuries, and will be so upheld by her until the end of the world. None but God could make such legislation. No merely human Church could originate and maintain the teaching of Christ on marriage.

Catholic means universal. Catholic doctrine is for all mankind for all time. And the history of Christendom for sixteen centuries proves that the Catholic doctrine on divorce was for the decided welfare of mankind. At present, with divorce multiplied, and granted for causes that would be ridiculed for undoing a civil contract, marriage troubles are multiplying. Even among some so-called Christians the divorce court is the remedy for marriage ills. But divorce instead of remedying has multiplied marriage ills. It has reduced marriage, in many cases, to the level of animal mating. It causes not infrequently race-suicide, or free love. It makes selfish parents and embittered children. Loosen the marriage bond and you let loose the brute in man. The very purpose of religion is to make man subordinate his passions to reason rather than to inclination. Religion proclaims that man is master, not the slave of his body.

In every career of life man must be superior to his feelings or fail. Inclination must be dominated by reason. Passion must be controlled by principle.

Likes and dislikes must be discounted. Duty must be faced because it is right, not because it is agreeable. Every career, every profession, calls for self-control, sacrifice and patient endurance. Is the family, man's highest concern, to be an exception? Is a man to be virtuous and reasonable in everything except in matrimony? Is marriage, the most important contract of life, to be less sacred than a business agreement? Is public welfare to be subordinated to private selfishness or the general to individual good? Are children not to be considered? And is society out of question? In other words, are we to bring back the reign of selfishness in the world, or to maintain the reign of righteousness?

Man without self-mastery is but a clever animal. Divorce is heading society towards animalism. Divorce is not the remedy of marriage ills but the very destruction of marriage. The true remedy is Christ's, namely consideration and patience; in a word Christian virtue. That made married life happy or satisfactory in all Christendom for centuries. Marriage is a serious affair. It is not all honeymoon. Marriage does not change people's nature. It does not abolish the differences that arise from temperament, character and point of view.

Christ, the great physician of mankind, knew our nature better than anyone else. He knew man as he is, not as some would have him to be. Knowing our nature He has prescribed for our best welfare. In proportion as mankind follows His prescription

will the individual and the family and society and the world be better and happier. The Catholic Church, therefore, is true both to Christ and to His followers, by maintaining in the world what He ordained concerning marriage. In this, as well as in all other things, she shows that common sense which clearly proves that the Holy Spirit promised by her divine Founder abides with her and directs her, constituting her to be, like her divine Founder, the Light of the world.

XI

BIRTH CONTROL

THERE is birth control and birth control. A woman who never marries, in a certain sense, controls birth. Married people who willingly refrain from certain marriage rights control birth. Husband and wife who legitimately restrict the period of co-habitation control birth. Birth control as above specified is not the birth control advocated by certain propagandists, and condemned by the Church. The birth control which the Church condemns is the kind that nature condemns. In condemning artificial birth control the Church is acting as common sense dictates. Nature and common sense are not at variance. Let it be said at the outset that the main reason why the Church forbids artificial birth control is because God condemns it. The main reason why Catholics refrain from this vice is because it is a mortal sin to practise it. A Catholic cannot practise artificial birth control without incurring deadly sin. That is why Catholics refrain from it.

Having premised this, let us consider, from the standpoint of common sense, why birth control is wrong. First of all it is unnatural. Nothing un-

natural is right. Artificial birth control reduces nature's specific act for human propagation to the level of animal lust. Man eats that he may live, he does not live to eat. Suppose a man were to eat, but never allow food to go beyond his palate. He would be employing an appetite of nature for pleasure only, and not for nature's purpose. Such a man would pay the penalty of his life for violation of nature's law, which is that we eat in order to maintain life, not merely to satisfy a pleasurable appetite. As eating for pleasure only, thus preventing food from maintaining life, is a sin against nature, so is artificial birth control a sin against nature since of itself it tends to prevent the maintenance of the life of the human race.

Nature associates pleasure with eating in order to induce man to eat. If we never felt hungry, and if the satisfying of hunger did not give gratification, people might drop from fatigue, and die from lack of nourishment. Satisfying the appetite for food entails expenditure of time, labor and money. Nature associates pleasure with eating in order to recompense man for the trouble and effort it costs him to procure food and to maintain life. So, too, nature attaches pleasure to the act which tends to maintain the life of the human race. To indulge in that act and to prevent its consequences by artificial means is the same as to eat food without swallowing it. To eject food that is eaten, or not to swallow it would result in death. So, in like man-

ner, to prevent the seed of life from pursuing its course, in consequence of copulation, is to interfere with the life of the race, and if practised generally would result in the death of the race. Birth control has destroyed whole nations and eventually will destroy any nation that practises it. In certain parts of our own country whole classes of people have been exterminated by birth control. No wonder it is called race suicide. To frustrate nature's provision for what is vital to the human race is seriously to interfere with nature's laws, and consequently a crime against nature. It is common sense on the part of the Church to prevent crimes against nature, since eventually whatever is against nature will react to the detriment of man. The morality of an act does not always depend on its immediate or personal consequences, but on its eventual and general consequences. For instance a driver of an automobile might violate the speed laws without accident to himself or others. But if it is right so to violate the speed laws because of no immediate or personal accident to this or that individual every one would be allowed to drive as he pleased, with the result that life would constantly be in jeopardy and eventually many persons would be killed. If it is morally right to practise artificial birth control because those who do so suffer no immediate penalty, it would be right for everybody to do it and thus bring about the extermination of the race. To say that some may practise this unnatural act on the

plea that others will do their part to maintain the race is to justify crime by the virtue of others.

Birth controllers are self-confessed shirkers. They want the gratification of the sexual instinct without its responsibilities, putting the responsibility of maintaining the race on others. They are not good sports. They refuse to play the game of life fair. They want all the thrills and none of the knocks of the game and they know in their hearts that they are not doing right. Birth controllers feel disgust for the very thing they practise. And, at least until they lose the sense of decency, they are disgusted with themselves for doing the disgusting thing. Of course there are some people who feel no remorse or disgust for indulging in this unnatural act, but there are also some people who feel no disgust or remorse at lying, or cheating or stealing, or even at murder. This does not mean that lying and stealing are not contemptible but that those who do not condemn them are contemptible. It is hard to say which is worse, stealing or complacency in stealing. And so it is difficult to say which is worse, birth control or being dead to the sense of its degradation. For it degrades the marriage state to that of legalized fornication. It reduces the wife to the condition of a kept woman.

Dr. Howard A. Kelly, Professor of Gynecology, Johns Hopkins Medical School, Baltimore, declares: "All meddling with the sexual relations to secure facultative sterility degrades the wife to the level

of a prostitute. . . . There is no right or decent way of controlling births but by total abstinence." (*Harper's Weekly,* Oct. 16, 1916.)

It may be objected that this might be true of those who deliberately plan to have no children, but not of those who merely limit the number of offspring. The principle is the same in both cases. Those who limit the number of offspring regard marriage regardless of its duties and responsibilities except as fixed by themselves. Whether a man takes all your money or only as much as suits his purpose he is a thief. More or less does not change the nature of a thing. As theft is against the natural law, so is birth control. Whether practised to a greater or less extent does not alter the nature of the vice nor the character of those who indulge it.

But is it not wise and prudent, some may say, to look to the quality of the race rather than to the quantity? Those who practise birth control are not thinking of the race but of themselves. History proves that large families, as a rule, make for the welfare of the race more than small families. New England is proof. There birth control in many cases limited families to one or two children among the aristocratic element. With what result? Disease or accident carried off the children leaving no descendants to the calculating birth controllers. These old and distinguished families, which should have perpetuated their noble blood, have gradually met with extinction. Their place is being taken by

the lowly people whom they affected to despise, but who by reason of respecting nature's laws now possess the land.

Dr. S. J. Holmes, professor of Zoology in the University of California, and Fellow of the American Association for the Advancement of Science, writing of birth control states: "Intelligence has outwitted Nature in the matter of regulating the birth supply, but Nature gets her revenge by remorselessly extinguishing her adversary." (*The World Tomorrow,* Sept. 1925.) Away then with the argument that birth controllers are solicitous for the qualitative welfare of the race. They are solicitous for their own gratification. Passion is very subtle. It has a way of becoming its own advocate. But always in the end passion's lawyer loses the case.

Again it may be said that small families enable parents to do more for their children than if they had large families. To refute this it is only necessary to observe the career of the pampered pets of birth controllers. It is true that parents may be able to lavish more care and attention on a family of two than on a family of six, but it frequently makes hot-house plants of them. Too much material comfort and advantage sap the stamina of children. That is why they fall by the wayside so often later in life and become a dagger in the heart of parents. This is not to say that large families always turn out well, and small families badly, but that the tendency of birth controlled children is to be spoiled.

There is a discipline and development among children of large families which fit them for the struggle of life. Where there are only one or two children, parents are so solicitous not to lose them, or to have anything untoward happen to them, that they over-care for them, with the result, often, that they lose in character what they gain in superficial welfare. Many of the most scandalous and deplorable occurrences, which shock the decent public, are the doings of sons and daughters whom fond parents have over-cared for. These same hot-house children are also the very ones who so frequently fall into degeneracy of one form or another, thus defeating the very purpose of their progenitors. As Dr. Holmes points out "Nature gets her revenge by remorselessly extinguishing her adversary."

The distinguished French Sociologist, M. Paul Bureau, Professor of the Faculty of Law, University of Paris, thus characterizes birth controllers, "Whether he likes it or not every adult who claims the right to passing and unfruitful sexual relationships; who avers that the possession of that sexual power with which he is endowed is for his own pleasure and enjoyment, spreads through society the seeds of disintegration and disorder." (L'Indiscipline des Moeurs, 1924.)

In his official Report on the Health of the City of Birmingham, England, for 1924, Sir John Robertson, M.D., C.M.G., O.B.E., Medical Officer of Health of that city, makes the following observa-

tions, based on his knowledge and experience in Birmingham and elsewhere. Birmingham is the second largest city in England, with a population of 919,438. He says, "Its (birth control) public health importance largely centres around the fact that already in a certain number of cases most mischievous results have come to light in Birmingham, due to the fact that methods of birth control are becoming widely known among young people who, as a result, indulge in promiscuous intercourse with a knowledge that no inconvenient result will follow. At the same time these young people are being supplied with information as to methods of preventing venereal disease in such intercourse.

"It seems likely, therefore, that when these two controls are applied together there may be a great deal more promiscuous intercourse than at the present time, and if this did happen it would be a serious menace to the family of this country which has been our pride in years gone by.

"For England as a whole the population is almost stationary at the present time. It would seem that such a condition is likely to portend decay of the Empire as it has done in other nations where birth control has been practised for long periods. Birth control and prophylaxis against venereal disease are being practised to a certain extent and unfortunately these practises are being taught to a considerable number of unmarried people in factories and workshops.

"It is very questionable whether the members of large families do not make better citizens than the members of families of one or two only, also a good many arguments could be brought forward to indicate that the laborer with a family of five or six children is on the whole better off and lives a happier life than the laborer without a family, or with a family of one or two only."

Birth control is an unnatural process and if generally recognized is more likely to be put into operation among the skilled artisan class and middle class, than amongst the poorest of the community. That is to say that people who advocate birth control are advocating something which will operate precisely in the opposite direction to that which they imagine.

Time and experience are the test of truth. Many plausible errors pass as truths for a time, or until experience disproves them. Some people think that the Church is narrow or unprogressive because she does not yield to every passing call of novelty or passion. They fancy her old-fashioned, and out of date, because she refuses to be directed by the fads and fancies of the hour. Birth control is now one of the fads or rather vices, which seek respectability by reason of the proposed uplift which it guarantees to the race both individually and collectively. Birth control advocates appear to be very solicitous for the liberty and health of the individual, endeavoring to maintain that one's physical well-being and one's liberty demand the free exercise of sexual inclina-

tions without the restrictions and obligations associated with pro-creation. They go so far as to say that a life of continence is detrimental to health, that it is an impossibility to normal people, and that consequently it affords no alternative to artificial birth control. On this point let us hear some of the world's greatest doctors, and highest authorities.

The late Sir Lionel Beale, famous Physiologist and Microscopist, professor in the Royal College, London says, "Sexual abstinence has never yet injured any man when it was the result, not of exterior restrictive causes alone, but of an interior discipline and a voluntary rule of conduct."

Dr. Seved Ribbing, rector of the University of Lund, in his famous work, "Om den sexuella hygiene," which has seen many translations and editions, says: "I have received numerous confidences from students sound in body and in mind. These have reproached me for not having stressed the facility with which these desires can be mastered."

Dr. E. Perrier, French Zoologist and member of the Académie des Sciences, states, "The idea of imaginary dangers in absolute continence is singularly false and one that must be combated, because it undermines not only the morale of children but also of fathers. Virginity in the young is a physical, moral and intellectual safeguard."

The late Sir Andrew Clark, who was President of the Royal College of Physicians, says, "Continence injures no one, and it does not impede develop-

ment. It increases energy and quickens perception. Incontinence enfeebles our hold on ourselves, creates habits of laxity, blunts and devitalises our entire being, and exposes it to diseases which can be passed on for several generations. To say that incontinence is necessary to the health of the young is not merely an error but a crime."

Dr. Paul Dubois, professor of Neuro-pathology at Berne, affirms that, "there are more neurasthenics among those who give free rein to their passions than among those who know how to escape the yoke of animality."

In 1902, at Brussels, the second General Congress of the International Conference on Sanitary and Moral Prophylaxis, consisting of the highest authorities in the world, unanimously declared, "It is necessary to inform masculine youth that not only are chastity and continence not harmful, but that these virtues are most commendable from the purely medical and hygienic point of view."

The Professors of the Faculty of Medicine in the University of Christiania (Oslo) declared a few years ago, "The statement that a life of purity would be prejudicial to health is proved false by our tested and invariable experience in every field. We have never known anything prejudicial to result from a pure and moral life."

Very often the wish is father to the thought. Passion has an insidious way of pleading for its indulgence. The sexual passion is the most dominant

of mankind. Controlled by right reason it serves the noble purposes of the Creator. Uncontrolled or wrongly indulged, it brings upon mankind the most deplorable and disastrous consequences. Like every virtue, continence demands self-mastery. Anger needs to be controlled or it will rush one headlong to animal rage. We do not give way to our impulses of anger, or revenge, or dishonesty, or falsehood but control them by right reason.

Birth controllers, however, reverse normal rational procedure, and give way to the impulses of sex regardless of right or wrong. Rather they attempt to regard this vice as not wrong. They try to persuade themselves that there is no harm in following the sexual instinct in this unnatural manner. A man bent on revenge or any other crime does likewise, attempting to justify his actions. But all the while it is passion that speaks, not reason. Some justify birth control on the plea of ill health. Suppose a person were to justify stealing on the plea that he needed the money to preserve his health. No court would accept such a plea. There are other remedies in the case besides dishonesty. Multitudes of people daily do without desirable things rather than obtain them wrongfully. Yet birth controllers justify their unnatural and immoral procedure on the ground of health or convenience. Birth control is undoubtedly unnatural and hence immoral. It offsets nature's vital purposes.

Poverty or ill health is no defence of theft, neither

is it of birth control. But as a rule it is not the poor nor the weak who practise this vice. As I said before, witness New England, where the working classes have large families and are gradually possessing the land, while the wealthy and influential are dying out and frequently have no descendants to whom they may bequeath their possessions. But, it may be objected, suppose there is danger of life if a woman bring a child into the world. There is danger of life from cancer, pneumonia, traffic and a thousand ills and accidents which constantly confront us. To escape disease or accident we are not justified in doing wrong. We take every legitimate precaution against disease and leave the rest to Providence. The same holds with regard to child-bearing. There are various proper means to be employed for the safe outcome of childbirth. If these fail it rests with Providence. It may be said, however, that very frequently danger from child-birth is exaggerated by those directly or indirectly interested. Frequently a physician will emphasize danger if he perceives that the patient is desirous of avoiding child-bearing. But when all is said, there is unquestionably danger at times. In such cases we must remember that right is right. Christians have sacrificed property, liberty and life for right, in every land and in every period of time. The martyrs in millions gave up their lives in torture rather than deny the Faith. We may be called upon to sacrifice life for country, as happened with so many in the World War. It is cer-

tainly more imperative to sacrifice life, if need be, for God and eternal life than for any human cause or consideration.

We are apt to lose sight of the fact that we are creatures and as such owe allegiance to the Creator. God is more truly the Ruler and Lord of mankind than any monarch is ruler of a nation. God's laws are not to be broken at the will or convenience of His creatures. They hold more firmly than those of any human legislator. At times subjection to human government obliges even to the point of losing life. If God, the Sovereign Ruler, demands the sacrifice of life, in the observance of His laws, He is the judge in the matter, and with Him rests the wisdom of it. We should not lose sight of the claims of God on us, nor of the consequences of violating His mandates. We may defy God and His authority during our brief day of probation if we will. God leaves us free. He could physically force us to observe nature's vital laws if He wished, as He does with regard to animals and the material universe, but He leaves us physically free to serve Him or to offend Him. He wants our service to be in accordance with our nature which He endowed with free will. Having made us free the Creator will not physically force us to do His will. But although He has made us free He has not renounced His Sovereignty over us. He holds us responsible for the right use of our free will. Liberty is not license. We

are free citizens but we are not therefore free to violate the laws of our country.

Neither does our natural freedom give us license to violate the laws of nature. Nature's law is the will of God declared to us. God speaks to us by conscience which is His voice commanding us to do good and to avoid evil. He speaks to us more explicitly by the Ten Commandments, and yet more specifically by His Church: "He that heareth you heareth me." And He further tells us that the doing of His will is the test of our loyalty to Him, and the proof of our fitness to share His eternal life and blessedness. "Man being free to transgress shall receive eternal glory or eternal misery." And to show us that service to Him may at times imply great sacrifice, even that of life itself, Christ says "He who loses his life for my sake shall find it." What this means is evident from that other saying of Christ, "They that shall be accounted worthy of that world, and of the resurrection from the dead . . . can they die any more for they are equal to the angels, and are the children of God." (Luke XX. 35, 36.)

God has not made us for this life only. We have not here a lasting city. We are pilgrims on the way to our heavenly home and heavenly Father. It is our part to do our duty, to observe God's law, and it rests with Him how and when He shall summon us from time to eternity. This is the real significance of life. We are here to do God's will not our own.

Hence Christ in the Lord's Prayer bids us pray that we may do God's will: "Thy will be done on earth as it is in heaven."

Hence, considering life in its true meaning, the Church of God shows great common sense in placing the observance of God's law as the first and most important thing of life. If God's law calls for sacrifice of time, labor, fortune or life, the sacrifice must be made. "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?"

Consequently birth control must be considered not merely with regard to its consequences here, but hereafter, also. For a Christian it is enough to know that this unnatural thing is wrong. No argument of worldly prudence or advantage avails against the prohibition of Providence. That God condemns this vile frustration of nature is evident from the dreadful chastisement He inflicted on it. The first recorded case of this perversion of sexual function is that of Onan as related in Genesis XXXVIII. In punishment "The Lord slew him, because he did a detestable thing." Because God does not chastise sin here and now is no indication that He does not condemn it. He has all eternity to vindicate His law. Man must justify himself with men here or not at all. But God is Lord of here and hereafter. Hence He is patient. But we never can tell when His patience will give way to justice. He may summon us to His tribunal when we least expect. It

is wise therefore so to live, that when the summons comes to leave life, we may obey it without dread of meeting a Master whom we have failed to serve. For a Christian it is sufficient to know that artificial birth control is a deadly sin. Perhaps the reason that this unnatural vice is so prevalent is because, outside those of the Faith, there is so little respect for God and His law. But God will not be ignored. He has His own time and way of vindicating His authority and His providence. Blessed are they who seek first the Kingdom of God and His justice, for in due time they shall receive the reward of eternal inheritance. "Eye hath not seen, nor ear heard, nor hath it entered into the mind of man what things God hath prepared for them that love Him." And the test of love is given by Himself "If you love me, keep my commandments."

XII

PATRIOTISM

RECENTLY there has arisen in our country a secret organization known as the Ku Klux Klan, whose object is stated to be patriotic. Doubtless some of its members are convinced that in their purpose they are serving a noble cause. It is claimed by this society that certain elements of the population are detrimental to the country's welfare, and that consequently unified action against them is imperative. With this in view the organization has taken on itself the powers of Government, and has endeavored to enforce law and order by its own agencies. As an organization it aims at governing the Government. In its ardor to uphold the Constitution it violates the Constitutional rights of others. Among the elements of our population which it opposes are the members of the Catholic Church. It is affirmed that Catholics do not amalgamate with the rest of the people, that their system of Parochial Schools makes them a people apart, and that they are really not American because they owe allegiance to a foreign power, the Pope of Rome.

If these charges be true it is the part of Government to take action with regard to them. However

I shall proceed to show that, not only are they not true, but that the reverse is true. Right information is the best remedy for misunderstanding. The more the Catholic Church is understood the more she stands forth as the upholder of truth and patriotism. The Catholic Church fears ignorance only. The more light thrown on her the better. But it must be the white light of truth, not the colored light of fancy or misrepresentation. Hence instead of assailing the Ku Klux Klan I shall endeavor to set them right with regard to the Church which, through ignorance or bigotry or malice, they oppose.

One of the accusations brought against the Catholic Church is that her members do not amalgamate with the population but exist apart as a separate element. To confirm this her opponents point to her system of parochial schools on which she insists so emphatically. It is maintained that the public school is the greatest instrument of welding the people of the country together and that Catholics in opposing the public school are acting against unification and solidarity.

In the first place let it be said, in reply, that there are no better mixers in our country than Catholics. Catholics are everywhere, and in every activity. The only places where they are not found in great numbers are those whose requirements or character are such that financially or socially they, like multitudes of every race and creed, are not as yet qualified to enter. If they are not conspicuous in certain ex-

clusive social clubs, or in certain financial circles, it is not because they do not amalgamate, but because as yet they have not in large numbers acquired certain conventional assets which are a prerequisite for association with these organizations or circles. Catholics in this country are, for the most part, only just emerging from their immigrant limitations. It is true that from the very beginning of our national life Catholics have played a most important part in it. But these were few, because until recent years the country was dominantly Protestant. Catholics settled Maryland, it is true, but in return for their generosity in opening their territory to all, regardless of creed, they eventually found themselves outnumbered in their own state, and themselves outlawed because of their religion. Up to the beginning of the nineteenth century this country was virtually Protestant. Consequently the land was owned mainly by Protestants, business was conducted principally by Protestants, society as such was dominantly Protestant.

It was not until the middle of the nineteenth century that immigration brought Catholics in large numbers to the United States. They came here with very little except willing hearts and willing hands. Of this world's goods they possessed almost none. Their first and main concern was for a livelihood. The first generation of those Catholic immigrants, being altogether taken up with the struggle of living, had little time or means to indulge in cultural pur-

suits. They were satisfied with making a living and worshipping God in accordance with their faith. But poor as they were, and struggling, they had that innate love of culture which their religion imparts. Deprived of education themselves, by penal laws in their native land, they were nevertheless solicitous for the cultural welfare of their children. It is doubtful if anywhere in the world can be found such esteem of education, and such sacrifices made for it, as was manifested by the Catholic immigrants who came in thousands to our shores during the middle of the nineteenth century and the years following. As a result, it is safe to say, that today there is no element of our population more enthusiastic over education, or more fundamentally educated than Catholics. Up and down the land Catholic schools and academies and colleges are everywhere conspicuous. In proportion to their numbers and wealth Catholics have done more for education than any other body of our citizens. For the time that they have been here, as a considerable body, they have erected more educational establishments, and have given their people more of what is called the higher education than any other element of our population. The consequence is that whereas a half century ago a Catholic lawyer or doctor or banker was the exception, the country is now filled with Catholic men in all the learned professions. Culture is ordinarily the child of wealth and leisure. By degrees, as they acquire wealth, and have the leisure, Catholics are

becoming conspicuous for their culture. There may be even yet certain social clubs and certain business circles which discriminate against Catholics as Catholics. This is because prejudice and bigotry die hard. But as a rule a Catholic now gets the recognition to which his personality and culture and other qualifications entitle him.

Often Catholics are apparently discriminated against as Catholics when in reality it is not so. Money and learning do not necessarily make a man desirable. Frequently a disappointed Catholic may lay his failure to advance socially or commercially to his religion. But when we scan the roster of exclusive society, and of high finance, and find there the names of many Catholics distinguished for their fidelity to their religion, it is evident that, generally, almost every avenue of distinction is open to Catholics of the right sort. Society discriminates against those individuals of every creed and race who are lacking in cultural and financial qualifications. As time goes on, and Catholics have the opportunity which their Protestant predecessors have enjoyed, they will amalgamate every bit as well, and perhaps better, than any other element of the population. A lack of amalgamation, where it may exist, is due not to the lack of will to amalgamate, but to the lack of opportunity. That lack, if it exist, is fast vanishing, and soon Catholics, as a body, will be on the same cultural and financial standing as their at present more fortunate neighbors. What must be borne

in mind is that Catholics are social beings like the rest of the people, and that given the chance, it will be made more than evident.

In France and Spain and Belgium and Austria where Catholics have for centuries had cultural opportunities we find that Catholic society and Catholic standards are the highest conceivable. All things considered it is truly wonderful what Catholics have accomplished socially and financially and educationally during the past half century. With regard to amalgamation, therefore, it may be affirmed that no body of people ever so thoroughly amalgamated with the people of the country of their adoption as have Catholics in this country of ours. Whatever lines of separation have been drawn between them and others are not of their own making. In every department of civil life the Catholic has so thoroughly identified himself with the spirit and character of his fellow countrymen, that it is hard or impossible for those who do not personally know them and their creed to differentiate them from the others.

All talk of a lack of the spirit of adaptation on the part of Catholics is so much ignorance or malice. It may be true that Catholics from those countries whose language is altogether different from ours, may be slow to accommodate themselves to American ways and institutions. But this is not because they are Catholics but because they are foreigners, strangers in language, customs and traditions. This aloofness manifests itself chiefly in the immigrants

themselves. The first generation after them often become more American than the generality of Americans. The roster of the World War proclaims only too eloquently the Americanization of the children of immigrants. We may conclude this phase of our subject by saying that the conspicuous feature of Catholics in America is their thorough Americanization. With regard to the other phase of the matter in hand, the attitude of Catholics towards the public schools, it will be made evident that Catholics are not opposed to public schools because they are public, but because they are lacking in what Catholics hold to be essential to education.

Every branch taught in the public school is taught in the parochial school, and just as well, if not better, as is apparent from the public records. Catholics find no fault with public schools for those who are satisfied with the education they afford. If parents wish to send their children to a school where only the mind and body are the concern of the school, well and good. But Catholics hold that there is something of more concern than success in this life, that besides mind and body there is the immortal soul which needs to be guided and directed aright, and instructed in the things of the spirit. Education without religion may make clever and capable people. But the country is full of clever and capable people who are a menace to it. On this subject let us hear Dr. Charles Gray Shaw, head of the department of philosophy, New York University: "Religious de-

velopment is just as essential as is intellectual. Anyone who thinks otherwise is a moron. We have altogether too many intellectual or artistic or musical geniuses who are religious morons. . . . Religion and education should go hand in hand to achieve the final goal of a life better fitted to success. I find the greatest men in the greatest fields devoutly religious. . . . Religion is necessary, and should find a place in every educational institution from the primary school to the university." (Address to the University students.) Thus speaks a distinguished educator. It is because the Catholic Church realizes the necessity of religion in the right education of her children that she maintains parochial schools.

Knowledge without character formation is a dangerous acquisition. Many of the worst criminals of the country today are men of more than ordinary education, as education goes. This is not to say that one who has had a thorough education both of mind and character may not turn out badly. Not at all. But other things being equal, the man whose education has embraced soul as well as mind, character as well as erudition, will be the kind of citizen that makes for the welfare and glory of country. Merely from the standpoint of patriotism the Catholic system of education is far superior to every other which does not include the element of religious instruction and religious motive. Catholic education fosters patriotism.

A fundamental tenet of the Catholic faith is rever-

ence for authority. A man can not be a good Catholic and a bad citizen. The late Mark Hanna once said that the two greatest supports of the Constitution were the United States Supreme Court and the Catholic Church. The only persons who assail the Catholic Church for lack of patriotism in this country, are those whose environment and education have made them color blind with regard to whatever concerns her. It is doubtful if any class of our citizens, collectively or individually, made more or greater sacrifices for country than did Catholics during the recent World War. Indeed, it is to be feared that one reason for recent hostility to the Catholic Church was the enviable record for patriotism Catholics made in the trying period of the great war.

It is objected by some fanatical religious organizations that Catholics are not whole-heartedly back of the recent Constitutional Amendment concerning Prohibition. This is a calumny, pure and simple. Catholics stand by and for the Constitution and its Amendments. There are literally millions of good citizens of every denomination who are convinced that the manner of carrying out the Prohibition Amendment does not serve the best interests of the country, but rather defeats the very purpose of the Amendment. Because a man is a Catholic it does not deprive him of his constitutional rights, one of which is to express his views on what concerns the welfare of his country. A certain class of our people have erected Prohibition into a religious dogma, and

anathematized everybody who does not agree with them in their interpretation of the way it should be carried into effect. Prohibition, as a Constitutional Amendment is as sacred to Americans as is the rest of the Constitution. Catholics will uphold that Amendment with the best of their fellow citizens. But this does not mean, that if it seems detrimental to the real welfare of the country, Catholics, as well as other law-abiding citizens, should not use constitutional means of modifying it accordingly.

A Catholic knows that the Constitution and its Amendments are the expression of legitimate authority for he is taught reverence and obedience to lawful authority. Hence Mark Hanna was right when he said that the Supreme Court of the United States and the Catholic Church were the two greatest supports of the Constitution. People in glass houses should not throw stones. Among the bitterest assailants of Catholics for their expression of opinion regarding the method of carrying out the Prohibition Amendment, are those who have done their best to make null and void the Constitutional Amendment granting the electoral franchise to our colored citizens. Why are they so solicitous for one Amendment and so destructive of another Amendment? It serves to show that it is not solicitude for the Constitution that animates them but a narrow view which seeks to impose itself on everybody else. I have touched on this matter of Prohibition since it is one of the series of charges made blindly and bigotedly against

the loyalty of Catholics. Perhaps a more widespread accusation is that the Catholic system of parochial schools is hostile to the spirit of American unification and solidarity.

It is against the parochial school that certain organizations whom I do not need to name have trained their heaviest artillery. They assert that it tends to create division among citizens. Yet they who so assert are doing the very worst possible damage to united citizenship. By their campaign of religious and race hatred they are introducing worse divisions among the people than could be brought about in any other conceivable way. They forget that the first schools established in this country were religious schools. Denominational schools dotted the land. There were Quaker schools, Lutheran schools and Episcopalian schools, not to mention others. Against these there was and is no opposition. But the parochial schools, being Catholic, and many, drew down upon them the envious opposition of a group of religionists who thought they had a monopoly of patriotism as well as of religion. It is a fact that the parochial school is, in a country like ours, where there are so many religions, as well as so little of religion, a factor of prime importance to Catholics. We may judge of its importance by the sad state of religion among those denominations which disregard the religious school. Recently a great non-Catholic religious denomination discussed most seriously the

adoption of the religious school, similar to the parochial school of Catholics.

The rising generation of many religious denominations do not, as is well known, go to church or to Sunday School. They are almost absolutely divorced from religious instruction. They do not receive it at home and they do not go where it may be obtained. The result is the almost pagan spirit which dominates a large part of our people at present, and which presages an even worse condition for the future. If religion is to be kept alive it must like everything else be cared for. Generally speaking parents are too busy or too unqualified to impart religious instruction to their children. Even the hour a week which Sunday School affords to the diminishing few who attend it, is inadequate for the religious training of the young. An hour a week for a child who must spend the other 167 hours amidst what is frequently an irreligious environment, will not make religion a dominant factor in life. And religion to be practical must be a dominant factor of life. In the parochial school the child is taught every branch that is useful for success in this life, and is besides instructed in the things which make for eternal welfare. Unless a child educated in the parochial school goes directly against all that has therein been inculcated he is bound to be a good citizen. This can not be made too plain to those who ignorantly assail this form of education making it

a pretext for declaring it un-American, and for attacking Catholics in consequence.

But I firmly believe that in their hearts the various anti-Catholic organizations know that the training of the parochial school is admirable and patriotic. Ordinarily they assail it and Catholicity because they see their own creeds vanishing and do not want to witness the triumph of the Catholic Faith. If Catholicity were weak and insignificant it would not be assailed. Very often, however, those who oppose the Catholic Church do so in good faith. Many converts to Catholicity have told me that from infancy they were nourished on the worst kind of misinformation regarding the Catholic Church.

After they become Catholics, or in the process of taking the step, they were amazed at finding their previous views of the Church so absolutely at variance with the truth. "Can any good come out of Nazareth?" seems to apply to Christ's Church as well as to Himself. Let it be said in brief that in this country the Catholic Church would be false to her divine commission if she did not foster the parochial school. She shows the greatest practical common sense by her attitude towards religious education. The proof is in the results. Wherever the parish school flourishes religion flourishes. And this is only natural. A child at its most impressionable age has presented to it continuously the high ideals of the Gospel. Everything about the parochial school speaks of God to the Child. God becomes a reality

in life, not an abstraction. It is impossible for a youth so educated not to go out into life rightly equipped for its struggles and temptations. Such a one may slip, but ordinarily will not remain fallen, at least permanently. It is, alas, too true that the best religious training is lost on some but that does not signify that such training was not right and desirable. Sometimes we see the best home-training by the most devoted parents and family lost on some member of the family. That does not condemn home training. One of the twelve Apostles, instructed under the example and teaching of the Master, went wrong.

We can but do our best and trust that good seed will fall on receptive soil. If the parochial schools were rightly understood, if some of its opponents could get a glimpse at the cheerful, bright, appreciative children that fill its classrooms, and if they could witness the loving attachment they have for their devoted teachers, all prejudice against the religious school would, I am sure, disappear. The parochial school far from preventing amalgamation helps it. The proof is that in business and sport and in the various walks of life, parochial and public school graduates take their place side by side. If there is greater amalgamation anywhere in the world than in Manhattan I should like to know it. A great majority of Catholic children of Manhattan are the product of the parochial school. In regiment, in business, in the office, on the street, everywhere

the parochial school boy associates with the others. As said previously, where there is failure to associate it is mostly for other reasons than those of religion. In some quarters Catholics are looked down upon as socially inferior. This is an inheritance from those days when the poor immigrants came to this country and were obliged to take any work that offered, mostly servile occupations. But the first settlers of our country whose descendants now pride themselves on their social prominence, began their career here in the same fashion and condition as the Catholic immigrants of the middle nineteenth century. Whatever difference of social caste now exists is a thing of passing importance. Society has its code, and until people qualify for admission, it must not be thought that they are inferior, except perhaps in those conventional requirements which can be speedily attained in this land of opportunity.

Catholics by reason of their religion should be the most adaptable people in the world. Catholic means universal. Catholicity knows no limits of race, space or condition. Amalgamation should be second nature to a normal Catholic. But it is hardly worth noticing this charge against the Catholic. It is not made in good faith, ordinarily, nor does it at all square with experience. We have considered it because we hope that by showing its groundlessness it may lead those who were misinformed in this matter to distrust other statements which they may have heard reflecting on the Catholic Church.

The parochial school, has been made, by those hostile to the Church, a subject of alarm to their fellow countrymen. It is a false alarm. The parochial school is simply a school wherein a child is taught the love, reverence and service of God. This teaching is communicated not merely by occasional precepts but by the entire environment and character of the school. Its tendency is to make religion second nature, a very part of one's being, to give a point of view of life which will make it the way to eternal life and to impress upon the child the fact that although he must live in this world he must not live altogether for it.

Besides this outlook on life it instructs him in the teaching of revealed religion, informing him on the main points of his creed and inculcating its practise. It will thus be seen that if religion means anything at all the Catholic Church is taking the common sense way of imparting it. It is also evident that if the soul is more important than the body, and that if eternity means more than time, the Catholic Church by the parochial school takes the common sense way of inculcating these all important truths. The martyrs in millions sacrificed possessions and life for eternal life. Surely they made no mistake, for Christ has said "He who loses his life for My sake shall find it." Christ put more importance on the individual soul than upon the whole world. "What does it profit a man to gain the whole world and lose his soul?" In view of God's estimate of

the soul, the Church is wise in employing every right means to safeguard the soul. This is the explanation of the importance which she attaches to the parochial school. It is not that she wishes to educate her people apart, but that she realizes her obligation to do all in her power to cultivate the divine seed of Faith which has been implanted in those committed to her charge. In our age and in our country it is safe to say that the parochial school is one of the very best possible means of making our people good Christians. A good Christian will be a good citizen. The Church therefore is a very important factor in the welfare of our country, and in nothing does she manifest it more than in the religious education she imparts to her members.

In connection with this subject I might mention other accusations against Catholics made by malicious or bigoted religionists or so-called patriotic societies, but I may say that these charges are fast discrediting themselves. The Catholic Church is not a foreign power, unless we consider Christ a foreigner. The Catholic Church is universal. Its Head is at Rome and its power is spiritual. It does not advise its members politically nor does it seek to interfere with any just government. Recently the head of one of our foremost societies for governing our Government, wrote to the Pope to have him direct Catholics in this country to join with them to uphold their view of how a Constitutional Amendment should be carried out. One of the accusa-

tions, made by those who are misinformed is that the Pope endeavors to interfere politically in our government. The head of this society was thus requesting the Pope to do what those of his type condemn the Pope for doing. The history of every country in the world shows that Catholics have the widest possible latitude in their political life. If at any time they feel obliged to take a stand on certain measures, it is not because as Catholics they form a political party, but because as Christians they feel it their duty. Individual Catholics, like those of every creed, may or may not live up to their religious ideals. If in anything they fall short of good citizenship it is for Government to proceed against them individually, as is done in all matters concerning the observance of law.

But in proportion as a Catholic is true to his faith, Government will find in him the firm support of law and order and the highest type of patriot.

Lest it may appear that I have given a partisan view with regard to the subjects treated above I present in conclusion and in corroboration the views of those whose one hundred per cent Americanism can not be questioned. The first is the decision of the United States Supreme Court in the Oregon School case. Referring to religious schools taught by Catholic Sisters it says, "Appellees are engaged in a kind of undertaking not inherently harmful, but long regarded as useful and meritorious. Certainly there is nothing in the present records to indicate that they

have failed to discharge their obligation to patrons, students or the state." Having so adjudged the case, the Court then proceeds. "The fundamental theory of liberty upon which all theories of government in this Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right coupled with the high duty to recognize and prepare him for additional obligations." So speaks the highest judicial tribunal of the nation.

After that official pronouncement, those who oppose Catholics for their insistence on religious schools, can not do so in the name of Americanism.

Let us hear another pronouncement on religious schools by no less an authority than Nicholas Murray Butler, President of Columbia University.

In his annual report, 1925, having stated the necessity of the study of religion as part of true education, and having deplored the fact that the family and the Church had abdicated as systematic and serious teachers of religion, he says: "Of all the many different branches of the Christian Church which are represented in the United States, it is probably the Roman Catholic Church alone which makes serious, systematic and highly organized effort to give genuine religious training to the children of its faith." Those who are alarmed at the present irreligious

trend, and its consequent brazen immorality and widespread crime, should take to heart that message.

No less a person than our Chief Executive, President Coolidge, has repeatedly affirmed that religion is the firmest support of our Republic. In his recent address at Omaha the President emphasized the necessity of respecting the religious faith and practice of those who differ from us. "It is not easy to conceive of anything that would be more unfortunate in a community based upon the ideals of which Americans boast than any considerable development of intolerance as regards religion. To a great extent this country owes its beginnings to the determination of our hardy ancestors to maintain complete freedom in religion. Instead of a state church we have decreed that every citizen shall be free to follow the dictates of his own conscience as to his religious beliefs and affiliations. Under that guaranty we have erected a system which certainly is justified by its fruits. Under no other could we have dared to invite the peoples of all countries and creeds to come here and unite with us in creating the state of which we are all citizens." Mr. Coolidge is certainly American. Any organization which aims at stirring up religious or race hatred in the name of Americanism is self-branded as un-American.

In a recent address, Roger Babson, a man who is conspicuously American, and one of our foremost authorities on business and finance, declared "Religion like everything else of value, must be taught.

It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education."

It was doubtless with such sentiments in mind that Senator George Wharton Pepper, then President of the University of Pennsylvania, spoke as follows to the 1922 graduates of Yale University—"I am profoundly convinced that the time is not far distant when all men without exception who think at all, and who possess the faculty of reasoning clearly and logically, will understand that the highest use to which the human mind can devote itself is the contemplation of God and His relations to man and the physical universe; and when that time comes, I am certain that a hymn of thanksgiving will well up from the heart of America to the Catholic Church, which through misrepresentation and calumny and slander, and in spite of the most powerful opposition, has always held that great ideal before the minds of the people; has always made God and His Christ the basis and foundation of education."

Did space permit I could present many similar statements from thoroughly American non-Catholic sources. Let me conclude with the remarks of the greatest American of them all, next to Washington. Abraham Lincoln in a letter to Joshua Speed, August 24, 1855, referring to an organization similar

to the Ku Klux Klan said, "I am not a Know-Nothing, that is certain. How could I be? How can any man who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'all men are created equal, except negroes.' When the Know-Nothings get control, it will read, 'all men are created equal except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty—to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy."

Impartial reader, the case rests. It is for you to decide which of the two is un-American, Catholic citizenry or the Ku Klux Klan.

XIII

PERSONAL LIBERTY

IT is sometimes charged against the Catholic Church that she shackles personal liberty. Catholics, it is affirmed, are not allowed to do their own thinking. Moreover, they are restricted, it is said, and limited with regard to what they read, and what they wear, and what they eat, and what kind of amusements they may indulge in. It is furthermore affirmed that God gave man intelligence for his guidance and direction, and that consequently no person or institution has a right to usurp the place of this faculty.

The greatest misstatement is what is partly true. If a statement is altogether false it does not get far. But a partial truth may carry error a far way. It is true that God gave man intelligence and free-will. But that does not exempt him from using these faculties reasonably. Man is free, but answerable for how he uses his freedom. Freedom does not remove responsibility but rather increases it. We citizens of the United States are free, perhaps the most free in the whole world. But our freedom is not license. It does not permit us to interfere with the rights or freedom of others. Because God has given us free-

dom it does not mean that He has renounced His sovereignty over us. When we speak of liberty we mean human liberty. As man is a rational being his liberty should be rational liberty. Unreasonable liberty is license, which is the source of most of the evil in the world.

In all that is said, therefore, with regard to freedom, it is to be understood that we refer to reasonable freedom, the only freedom worthy of man. Freedom means that we have the power of choice, and God wants us to use it to do good and avoid evil. He could force us physically to do His bidding if He wished, but having endowed us with freedom of will He respects our liberty and deals with us in accordance with our free nature. The material elements of the world do God's bidding by necessarily carrying out the physical laws which He has imposed on the universe. The animal world does His bidding by necessarily acting in accordance with instinct, which He has given as the invariable law of animal life. Of all beings, man alone is not physically obliged to act in a fixed way. Man is free to do what pains him if he choose or to omit what delights him. He is not physically compelled to live in any definite way nor to follow any established law. God wants voluntary service from man. Since the rest of material creation serves Him necessarily, He wants man to serve Him of his own accord. Hence He speaks to man by conscience and by revelation, making known His will, and as man's Sovereign Lord commanding rev-

erence and obedience. No matter how free a subject of an earthly power may be, he is not free to disregard the laws of government. In point of fact the greater the freedom subjects enjoy the greater the restrictions and limitations imposed on them. This sounds like a contradiction, but on reflection will prove true. The greater freedom that any one person has, implies that others respect that freedom, and that they must consequently so limit their own liberty as not to interfere with that of another. All this is said because there is an abundance of loose notions abroad concerning liberty.

It can not be said too plainly that liberty is not license. On the court house of one of our large cities one may read the following inscription carved in stone over its portals: "Liberty is not license but obedience to the law." If man's liberty is limited by human government, we should not be surprised that it is limited by divine Government. All this talk about man being free and independent is so much vapor. Man, it is true, is endowed with free-will, but that does not entitle him to use it regardless of law and order. Free-will enables man to merit God's favor by serving Him voluntarily. Free-will is man's most valued gift, but it may be used to his detriment if he does not employ it to do the will of his Maker. This leads up to the subject we are dealing with, personal liberty and the Catholic Church.

Perhaps I can bring home to the reader the great wisdom of the Church, the wonderful common sense

she displays in this matter, by narrating an incident which came under my observation, or rather of which I was a party. A young man, a Protestant, a college graduate, called to see me concerning an expected marriage with a Catholic girl. He said that he came to see me because he was told by his fiancée that in order to be married in the Catholic Church, the non-Catholic party was obliged to pledge himself to bring up the children of the marriage in the Catholic Faith. He said he could not believe such a thing possible, that it was tyrannical in the highest degree, and that in this age of enlightenment it was nothing short of a crime against liberty. On my stating that it was the law of the Catholic Church that such a promise must be made before a Catholic could be married to a non-Catholic, he exclaimed that such procedure was forcing religion on people. I asked him if he believed that Christ taught the truth. He said that others besides Christ taught truth, that Confucius and Buddha were great teachers, and that a person should not adopt a religion before he knew what it was. I replied that Buddha and Confucius were great teachers, but that Christ was something more, that he was God. Christ spoke with authority, His teaching had the sanction of divinity. Other sages and philosophers and teachers spoke as wise men, whose teaching could be accepted or rejected, as men saw fit. In very fact, much error was interwoven with their teaching. Christ spoke as God, His teaching was divine, containing all the truth of other teachers

and more, but without the error that was associated with every other teacher.

I then said to the man: "Would you allow a child of yours to eat tainted meat?" He was astonished at my question and replied: "Of course not." I further asked him, "Would you allow a child of yours to read a vicious and immoral book?" Again in astonishment he replied, "No, certainly not." Finally I said to him, "Would you allow a child of yours to go with evil companions if he chose?" To which he indignantly answered, "Indeed I would not." Then I proceeded to show him that the Catholic Church was doing for her children what a good parent would do for a child.

The Catholic Church has God's own word for it that her doctrine is true, and that every teaching different from hers is false. Error is to truth what tainted meat is to pure food. The Church does all in her power to keep her children from erroneous doctrine. As a parent would not allow a child to eat tainted meat or read vile literature or associate with vicious companions, so the Church does not allow her children participation in anything which would be detrimental to the Faith. The Church does not think but knows she has the truth, and if she were not careful for its preservation in her children she would be false to her charge and unworthy of her divine commission. It is in no narrow spirit, nor to curtail liberty, that the Church safeguards the Faith of her members but because she has God's

word for it that her Faith is His, and that it is the way to eternal life, the greatest gift of God to man. Parents protect the life and health of their children. The Church protects the spiritual health and life of her children. After this explanation, which made a deep impression on the gentleman, I said to him: "It would take long years, would it not, for a person to acquire a thorough knowledge of Buddhism and Confucianism and the other religions in the world?" He assented. "In fact," I went on to say, "it would require almost a University education for a man to pass judgment on the various religions of the world?" Again he assented. "Would you," I asked, "want your child to grow up to manhood without worshipping God, without praying, without any guiding principles of conduct?" "Surely not," he exclaimed. "And yet," I said, "you would not want your child to have a religion until he knew all the various religions and was able to choose for himself. You would have him pass the critical years of youth and early manhood without aid or guidance from above. You would have him put off religion until he was about to say farewell to life. Moreover a third of the human race die before they reach manhood, and all these, by your plan, would be outside the beneficent influence of religion." The man was dumbfounded. For a few minutes he had not a word to say. Then he slowly said, "I never looked at it that way before. That puts a new light on the matter. But of course it presupposes that there is one and

but one true religion, and that it is the Catholic." "Certainly," I replied, and added: "It is only a divine Church that could take the stand in this matter that the Catholic Church takes. It is because she knows that she alone is the Church of Christ that she acts as she does. And if she did not show herself thus solicitous for the preservation of the Faith people would have a right to say that she did not believe in her own claims, since she failed to act in accordance with them."

I then proceeded to give him the Catholic point of view, which I now set down here. The basic idea and principle of Catholicity is that Jesus Christ is God. If He is not God He is an impostor or a fool, because He solemnly declared He was God. Unless in reality He was God He must be accounted either a deceiver or insane. But all mankind considers Him the most perfect being that was ever in this world. The most perfect being is neither an impostor nor insane. Consequently He is God, as He claimed. As God, all His teaching is true. A chain is no stronger than its weakest link. If one thing taught by Christ was false He was not God, because God can not teach error. If He was not God His Teaching is advisory only, it does not bind in conscience. But Christ being God, all His teaching is true. He committed His teaching to His Church, guaranteeing that He would be with her always and preserve her from error. The only Church in the world today that claims to teach the whole truth

and nothing but the truth, and which moreover goes directly back to Christ as Founder, is the Catholic Church. If the Catholic Church is not the Church of Christ no other is. No other claims to speak with His authority and infallibility. Objectively, that is in itself, leaving out subjective or personal considerations in the matter, there is but one true religion, that of Jesus Christ, the Catholic religion. People of other denominations may be sincere, but that does not make their religion objectively true. An anarchist may be sincere but that does not constitute his creed of assassination true. Man may not judge individuals but he may judge a creed. We leave judgment of people to God as He alone sees the mind and heart. Man can not know another's conscience but he can know objective creeds and their credentials, and can pass judgment on them. The Catholic creed has stood the test of twenty centuries. Year after year thousands of the world's most intellectual persons leave the creed of their birth and environment to enter the Catholic Church. Throughout the ages the greatest scientists, sages, and scholars have rejoiced at being her devoted children. Her creed is now what it was when Christ entrusted it to His Apostles.

Every other religion changes, grows old, dies. The Catholic Church after two thousand years of conflict, is now the strongest, the most widespread and the most unified institution in the world. She is a living and perpetual miracle from the fact of her con-

tinuous and unchangeable existence. Knowing that she has the truth of eternal life she would be a fool, and false to her duty if she did not do all in her power to preserve it in her children. All her measures to that end are not to curtail liberty, but to safeguard what is most precious and consequential to her children. As well say that the custodians of law and order and life and property in our cities curtail the liberty of citizens as to say that the Catholic Church unduly curtails the liberty of her subjects. It is no curtailment of liberty for a mother to label a bottle of arsenic poison, or to keep her child from it. It is no curtailment of liberty for government to quarantine contagious disease and to prevent people from approaching the contagion. If other religions do not safeguard their members from other doctrine it is an admission that they have not the truth or at least the whole truth. If a man knows he has a genuine jewel he will not expose it to damage or loss. The Catholic Church knows that she has the whole teaching of Christ, and she knows also that if her children part with it they can never get anything as good, rather that whatever they get in exchange will be spurious, since it is at variance with what Christ imparted to her. Hence it is that her members rather than forsake the Faith have sacrificed possessions, native land, and life itself. Millions gave up their lives willingly and in great torment rather than give up the Faith. The Church would be traitor to all these, her heroic children, if

she did not do all in her power to preserve the Faith for which they bled and died.

It all reduces itself to this, has the Catholic Church a divine inheritance to safeguard or not? If she has, she must take every reasonable means to safeguard it or prove false to her divine commission. The Catholic Church does not unduly interfere with personal liberty, any more than does God, the Author of human liberty. I say *unduly,* because there is a certain proper interference with personal liberty. Parents duly restrain their children from harmful influences. It is their right to do so. If parents allowed their children to stay away from school, at will, or to frequent vicious places, or to indulge in evil practises, they would be guilty of serious sin. Nobody considers that parents are unduly shackling personal liberty in thus safeguarding the morals and health of their children. The Church is called Our Holy Mother, because in spiritual matters she stands in our regard as does our own mother in material and temporal matters. If therefore she did not show concern for our spiritual welfare she would not be a real mother to us. But, it may be objected, the right of a parent over a child is a natural right, whereas there is no such title in behalf of the Church. On reflection it will be apparent that God has endowed His Church with a supernatural right to act as the spiritual mother of all the faithful. In giving to the Church her commission to teach the truths which He imparted to her He said: "As the Father hath sent

Me, I also send you. . . . All power is given to me in heaven and in earth. Going therefore teach ye all nations; . . . teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." Christ thus appointed the Church the teacher and guardian of the faithful.

What a parent is to a child that the Church is to all those who are of her communion. True spiritual mother that she is, she not only instructs her charges in the teaching of her Master but moreover watches over them with maternal solicitude. Children, as a rule, do not know what is for their best welfare. They are influenced by what attracts the eye or pleases the various senses. They are easily misled by vicious or plausible people. They eagerly follow any one who promises them enjoyment, or freedom from disagreeable duty. Older people are, in many respects, like children. They are misled by fair promises, readily follow a leader that assures them of their importance, eagerly listen to one who flatters their pride, their liberty, their intelligence, willingly accept a doctrine which removes moral restraints, etc.

The result is that frequently faith is jeopardized by these various influences. The Church, careful mother that she is, warns her children against these insidious foes of faith, and prohibits them from contact with them. Hence it is that if she in her wisdom knows that a book is a menace to faith or morals she

forbids her children to read it. She has published a list of forbidden books and proclaims that they must not be read under penalty of grievous sin. This list of books is called the Index. Ordinarily Catholics are not allowed to read books on the Index. But provision is made that any one whose profession or duty obliges him to read such books, may do so with the authorization of the Church.

The Church is like a sentinel on a watch-tower overlooking a vast field. A sentinel may see danger where others see only security. The Church, realizing that faith is more precious than life, keeps her children from printed contagion, as a mother would keep her offspring from contagious disease. In this she is showing the greatest common sense. Our Government does the same, as we may learn from the fact that it forbids the mail-service to obscene literature. Furthermore there are organizations in various states which make it their business to prevent the presentation of immoral plays or exhibitions. During the great war, Government strictly censored newspapers, books, plays and other such things, and prohibited anything of the kind that would tend to weaken the patriotic spirit of the people or strengthen the morale of the enemy. The Church is always at war with the world. By the world we mean those who live for this world only, and whose motto is "Let us eat, drink and be merry for to-morrow we die." Christ predicted perpetual enmity between the world and His Church. The world assails the

Church sometimes openly, as in the times of persecution, and sometimes insidiously by inculcating false principles and spreading immoral literature. Surely the Church is acting wisely in safeguarding her children against these noxious influences. In times of war camouflage plays a great part. The world also employs deceptive methods in the warfare on the Church. In time of war Government does not allow the people at large to judge of what is harmful, but entrusts the matter to experts. In like manner the Church assigns specialists to decide what is harmful literature for the faithful, and directs her children accordingly. Those who object to the Church's supervision of books, etc., apply a rule of judgment to her which they can not use with regard to Government or any organization that has the public welfare at heart. The fact of the matter is that certain people who are interested in opposing the Catholic Church endeavor to distort her motives and to decry her wisdom. They brand as tyranny what is in reality solicitude. They denounce the Church for shackling liberty, whereas she is in reality the greatest upholder of true liberty. If a man is crossing a chasm on a plank it is no restraint of reasonable liberty if a rail be placed alongside the plank for his protection. If a man is traversing a strange and dangerous territory it is no restriction of reasonable liberty if a guide accompany him. So with regard to the Church's solicitude for the moral welfare and safety of her children, it is no infringement on ra-

tional liberty for her to warn them against moral filth or against the contagion of error. Knowing as she does that the faith she imparts is from God, and that it leads to God, she safeguards it in her members as a parent would safeguard the inheritance of a child. Government regulates the sale of drugs and poisonous substances. We free people do not regard this as interference with liberty but rather as the due exercise of that power which is committed to Government for the welfare of the people at large. It is not just to apply one rule to Government and another to the Church. If supervision which is exercised by Government for the temporal well-being of citizens is not interference with liberty, neither is the Church's supervision in behalf of the spiritual well-being of the household of the Faith.

The more the subject of the Index is considered the more it stands out as a wise provision, as may be seen by perusing our chapter on the Index. There are some who arraign the Church for her marriage legislation, contending that she unduly interferes with the most sacred relationship among mankind. The best answer to this charge is to reflect on the condition of society in various parts of the world today. Outside the Catholic Church and those denominations which more or less adhere to her attitude towards marriage, matrimony, to a large extent, has fallen almost to the level of animal mating. With very many, love has degenerated into lust. Marriage, the most sacred and consequential contract of

life, is entered upon, very often, with less care and concern than is given to a contract for a piece of property or an automobile. The result is the woeful number of shattered lives due to matrimonial tragedies.

The Church, realizing the sacredness and importance of marriage, both for time and eternity, does all in her power to have her children make this most important contract with every possible safeguard for temporal and spiritual welfare. Hence she makes certain regulations with regard to nearness of kin, because experience shows that such marriages often result in enfeebled offspring. And so with her other regulations in this matter, all of which are made for the true well-being of society. Some criticize her because she opposes what are called mixed marriages, that is marriages between Catholics and those who are not Catholics. Aristocracy frowns upon the marriage of one of its members with a person not of its own class. If Society deems it wise to do all in its power to prevent marriages of its own set with those of another social group, and, moreover, does so because it looks mainly to the social welfare of the individuals concerned, we should not be surprised that the Catholic Church takes measures to assure the spiritual welfare of her members when there is question of marriage. The Catholic Church does not absolutely forbid mixed marriages. However, she discourages them by most stringent legislation, and permits them only under the greatest safeguards.

She warns her members against mixed marriages because experience has shown that they ordinarily result detrimentally to peace and Faith. Even with all the safeguards, mixed marriages have left a trail of deplorable consequences.

In directing her children against such marriages the Church is only doing what good parents would do for their own children under similar circumstances. It is because the Church takes religion seriously that she is solicitous for its preservation. One reason of laxity, or as some call it, broad-mindedness, regarding religion is the indifference now prevailing with regard to it. But Faith is as vital now as when Christ gave His life to affirm it, and the Apostles and Martyrs gave theirs to confess and confirm it. Either religion is all that Christ declared it to be or it is a mere fabrication of man without any sanction. If it be not what Christ proclaimed it to be, the sooner we do away with it the better, for an imposition or fraud should never be tolerated, and such is revelation unless it be indeed just what Christ taught. The Catholic Church, therefore, is logical and consistent in her efforts to maintain the Faith in its integrity among her members. In making the marriage promises a non-Catholic is yielding nothing of his creed, because it teaches him that one creed is as good as another. Christ said differently, but I am concerned now with what non-Catholics themselves proclaim with regard to creed. But a Catholic who marries without the safeguard of guarantees for

Faith is virtually abandoning religion. A Catholic who marries against the laws of his Church places himself outside her communion, practically renouncing his Church. If a non-Catholic man truly loves a Catholic woman he will not ask her to give up her religion for his sake. The woman who gives up her Faith for a man, may later give up the man for some other motive. Religion is the most sacred thing in life. If one renounces it, for any consideration on earth, one is certain to regret it sooner or later. If non-Catholics realized the good influence which religion exerts on a Catholic they would never ask one to do what would deprive one of religion. It is plain then that the Church in requiring the non-Catholic party of a marriage to promise to respect the religion of the Catholic party, and to bring up the children in the Catholic Faith, is not interfering with reasonable liberty, but is rather safeguarding something more precious than life itself. In thus doing she manifests common sense of the highest order.

It is the same with her laws regarding fasting, attendance at Mass and other such matters. Christ said of His Church "He that heareth you heareth me." Christ commanded His followers to do penance "Unless you shall do penance, you shall all likewise perish." (Luke XIII. 3.) The Church, as Christ's representative, specifies what penance should be practised. To say that this is undue interference with liberty is to maintain that Government unduly

interferes with liberty when it specifies how taxes are to be collected, or how any legislation of Congress is to be carried into effect. Christ commanded the faithful to do penance. Penance thus becomes a law of Christian life. The Church does not leave its practise to the fluctuations of chance or whim, but specifies certain seasons and practises for the fulfilment of this precept.

With regard to obligatory attendance at Mass on Sunday, this is no infringement on man's personal liberty, but only a specification of how that Commandment of God should be observed which says "Remember thou keep holy the Sabbath day." The Church specifies how the day is to be kept holy, namely by hearing Mass and refraining from servile work. In doing this she is acting in her capacity as Christ's representative. The best proof that in thus acting she is wise may be found in the sad condition of worship now prevailing among non-Catholic denominations. It is thus seen, as we go into particulars, that the Church is not an enemy of personal liberty. She is doing in her realm what every good Government is doing where true liberty flourishes. Catholics have the liberty of the children of God, the liberty that leads to eternal life and eternal happiness. Any other liberty is not liberty but license, the license that leads to destruction and eternal regrets. The liberty that Catholics enjoy is the liberty of truth. That truth of which Christ spoke when

He said "And you shall know the truth, and the truth shall make you free." (John VIII. 32.)

The liberty of truth conducts to life. It is the only liberty worthy of reasonable beings. Catholics enjoy to the full the liberty that Christ wished His followers to possess. Surely that should satisfy all lovers of true liberty.

XIV

AMUSEMENTS

IN nothing, perhaps, does the Catholic Church show greater common sense than in regard to amusements. She has always held the golden mean regarding what concerns human diversion. The world frequently mistakes dissipation for amusement. Some of the denominations go to the opposite extreme and endeavor to encase man in the strait-jacket of puritanism. The result of the world's notion of amusement may be seen in our theatres and dance halls and in what is called the Continental Sunday. The effects of puritanism are shown in the New England Blue Laws, and in kindred legislation. The license of the world and the rigidity of puritanism both end in moral disaster since extremes never accomplish their purpose. Worldly dissipation ends in regrets and despair; puritanism drives people to eventual recklessness. Many religious people have been driven out of religion by the dour and dismal spirit which formerly characterized some of the Evangelical denominations. Many persons who have given up all practise of religion have affirmed that it was on account of the unhuman seriousness which the puritanical sabbath imposed upon them in their

youth. The true spirit of religion is joy. The saints, with all their self-imposed penances, radiated joy. If the Lord is not worth serving cheerfully, He is not worth serving at all. No one would want in his service a person who had a perpetual grouch. Dejection signifies either abnormal personality or grinding service. God's service is reasonable. It is a favor to be allowed to attend on an earthly monarch. It is much more so to serve the King of heaven and earth.

England was never so happy as when she was Catholic. It was then that she received the name of "Merrie England." She can not be called that now, with all her wealth and station. Germany in Catholic times was celebrated for her joyous spirit. Santa Claus not only made Christmas a joyous season for the young but for all the people. It was the Church that made Italy the mother of joyous piety. Her artists and sculptors and architects were imbued with the spirit of Christian joyousness, and communicated it to their immortal productions. While inculcating the spirit of joy in God's service, the Church never permitted this spirit to degenerate into dissipation. It is true that at times and in certain places there were joyous excesses, but not for long. The Church always checked these excesses by establishing counter attractions of a spiritual nature, as, for example, the establishment of the Forty Hours Devotion as an antidote to Carnival dissipation.

God loves a cheerful giver. The most generous

givers to Almighty God are those saintly souls who dedicate their entire lives to His service in cloister and convent and monastery. It is doubtful if there is greater peace or cheerfulness anywhere in the world than among these consecrated souls. Loving God as they do, they love to give proof of it by service and sacrifice. Many people have been converted to the Catholic Faith by the peace which shone in the countenances of holy nuns and monks and other servants of God. The peace and joy which Christ wishes His followers to share are not the peace and joy which are sought from unrestrained indulgence but from the realization that they are serving God, and that He is pleased with them. A light and cheerful heart characterizes the spirit of the true Christian. All this is said by way of introduction to the consideration of the Church's attitude towards various amusements. Before we come, however, to the consideration of specific forms of amusement it is well to reflect on the Church's attitude towards the observance of Sunday.

It is well known that Catholics regard Sunday as a day of worship, and also as a day of rest and recreation. Non-Catholic denominations denounce recreation on Sunday. By degrees, since they can not resist the tide of Sunday recreation some denominations are coming round to the Catholic viewpoint. It is to be noted that the Catholic Church, with her liberal view of Sunday, finds her Sunday services crowded to capacity. On the other hand, the non-

Catholic denominations, with their rigorous observance of the Lord's Day, find their Sunday services so poorly attended that in many places they have closed the churches altogether, and in other places have adopted union services in order to have something of a congregation. This confirms what has been previously stated,—that extremes defeat their purpose.

The Catholic Church commands her members to worship God on Sunday by assisting at Mass. The Mass is the official and public act of worship of the Church. By attendance at Mass we assist at the sacrifice of Calvary, and come into the presence of God. During Mass, if attended properly, a person withdraws from the cares and spirit of the world, to dwell apart in communion with God and the saints. The Mass thus brings us in touch with the supernatural, reminding us that we have not here a lasting city but that we seek one which is to come. It impresses us with the idea that although we are living in this world, we must not live altogether for it, that our true destination is beyond. A Catholic who rightly attends Mass goes out from Church fortified to live as a Christian. Having discharged his main Sunday obligation he knows that he may spend the rest of the day in other works of piety, in rest, and in innocent recreation. The Church, to show her regard for the welfare of her children, has always, like a mother, been interested in what concerns their recreational life. Before the advent of Protestantism her many Festival days were not only worship days

but Feast days as well. They gave great relief to the hard working common people who made up the most of the population. A Saint's day was looked forward to not only as a holy day but also as a holiday.

Protestantism did away with all that. The Catholic attitude towards Sunday is that of a day of worship, rest and recreation. Opposed to this is the attitude of the so-called Evangelical Churches, which regard Sunday as a day of sermons, psalms and repression. It is far better for people to indulge in innocent amusement than to remain in forced inactivity. They can not pray all day, nor remain in Church all day, nor read the Bible all day. Human nature is human nature. It must relax. It frequently happened that where the Sunday Blue Laws were most strictly enforced the morals of the young people were anything but in harmony with the religious strictness of outward demeanor. On the other hand, where the youths and maidens were allowed innocent amusement, there was along with the mirth and laughter a high standard of conduct and morals.

The Reformation introduced into the religious world an element of gloom. How foreign this was to the true Christian spirit may be seen by the sad plight of religion today among the Evangelical denominations. So much for the observance of Sunday, regarding which the Catholic Church stands out as a rock of common sense.

With regard to specific forms of amusement, the attitude of the Church will be seen upon considera-

tion, to manifest the best common sense. Let us begin with games of chance, such as card-playing, betting, and other such forms of chance-play. It is to be observed that Christ laid stress on the fact that good and evil proceed from the heart. It is the interior motive which ordinarily constitutes the morality of an act. Of course true religion will show itself in external conduct. But it is possible to have an abundant external display of religion without having any real religion. The Scribes and Pharisees are examples of this. They were most exact in conforming to every external requirement of religion. Externally they were models of religious decorum yet it is doubtful if anywhere in the history of mankind may be found such severe condemnation as that which Christ pronounced on them. So it is clear that external good-form may exist along with a thoroughly irreligious or vicious life.

A characteristic trait of the Pharisees was to exaggerate the importance of things trivial in themselves, and to attach more meaning to them than to the essential features of religion. This trait of the Pharisees has characterized certain Evangelical denominations of modern times. It is commonly known as Puritanism. It shows itself in putting the ban on many innocent forms of amusement and recreation. Instead of distinguishing between what is good or bad in these matters, it condemns outright and wholesale certain kinds of games and entertainments. People actuated by this spirit roundly con-

demn card playing, for instance. They denounce it as gambling, and declare that it is wicked. Now in point of fact card playing can be a wholesome and innocent diversion. In itself, it is not a sin,—not even the slightest sin. Even when played for money as a stake it may not be sinful. Gambling is a sin only when it involves injustice, or is liable to become a vicious habit. Many people can and do bet on cards and other games of chance without injustice to others or detriment to themselves. By injustice to others is not meant cheating, which is always wrong, but the risk of losing money that is necessary for the support of those dependent on one. Gambling in itself is not a sin. People are gambling when they insure their property or life. A merchant gambles when he stocks his store with goods, which he may or may not be able to dispose of. People who invest their money in stocks or business ventures gamble. Almost every new commercial enterprise is a gamble. Life is a gamble. The only things we are sure of are death and taxes. To play cards with money as a stake, provided the risk taken does not affect the due support of those dependent on us, is not sinful. If a man risks at cards, or on horse-races, or on any kind of chance game, money which should go to pay his debts or meet other obligations he is doing wrong. Gambling is sinful in proportion as it causes a man to fail in the discharge of his due obligations to himself or others. To play cards and to lay a bet on the game in order to add zest to it, is not sinful when

those who so play and bet can spare the money they risk. A man is entitled to spend his surplus money on travel, music, or any form of legitimate amusement. If he chooses to spend it on a game of chance he is entitled to do so. Of course the danger is the liability to contract a habit which may become a vice. But there are legions of people who play cards and other games of chance without contracting the vicious habit. It is not right to deprive ninety nine percent of the people of a legitimate amusement for the abuse of it by one percent. As well do away with automobiles because a certain percent of reckless drivers imperil life. By this procedure every human institution and every form of amusement would be abolished. Everything human is open to abuse. God Himself allows the tares to grow up alongside the wheat. Since man can not be legislated into virtue, especially can he not be legislated into spurious virtue, such as the abolition of a right which is natural to him.

Some people are not content with the Ten Commandments. They want to add a few pet injunctions of their own and impose them on unwilling millions. Very often these persons who are so desirous of making others conform to their notions of external goodness, are like the Scribes and Pharisees whom our Lord compared to sepulchres, fair to look upon, but full of rottenness within. A portion of our population makes a great ado about external morality of a certain kind, yet are little or not at all concerned

about great immoralities which are corroding not only individuals but society. Race-suicide, dishonesty and divorce are real evils, which these external religionists do not seem to be concerned with, but they are zealous for their own narrow code. It is to be feared that their zeal is rather against the Catholic Church and her standards than against vice as such. Their religion seems to consist in combating Rome. They seem to think that because the Catholic Church advocates temperance in the use of certain things rather than abolition of them that she encourages or advocates their abuse as well as use. An example of this may be seen in the matter of alcoholic beverages. Christ worked His first miracle to supply a deficiency of wine at a festive gathering. These same people who condemn unqualifiedly games of chance would also condemn Christ. They pose as holier than the Founder of the Christian religion. It can not be made too clear that temperance is a virtue. Temperance is not the abolition of a thing but its proper or temperate use. Man as a rational and free being must act not only reasonably but also freely; since there is no virtue under compulsion. It may be objected that people must be protected against their own weakness and evil tendencies. Yes, but not by depriving others of their natural rights. One may cure a headache without resorting to the operation of decapitation.

Regulation and supervision are one thing, abolition quite another. It is right and proper, rather it

is the duty of Government, as well as Church, to use every legitimate means to prevent vice and there are forms of gambling and other amusements which are vicious. Such forms should be suppressed. Public welfare demands that what is dangerous to morals should be the concern of those in authority. All this can be done effectively without infringing on individual natural right. Supervision and regulation do not imply abolition. Some external religionists would remedy abuses of good and proper things by destroying them altogether. That is not the way that God acts. But of course these extremists can improve on God. What has been said concerning card playing and alcohol may be said of theatres, dancing, horse-racing and other kinds of amusement. There are good theatrical productions as well as bad. To condemn the theatre outright is the same as it would be to condemn marriage because there are so many tragedies in married life.

Dancing may be an enjoyable and healthful recreation. In Spain they dance before the Blessed Sacrament. David danced before the Ark of the Covenant. The Catholic Church does not condemn dancing, as such, but only that dancing which is dangerous to morals. In this, as in everything else, she shows that moderation which always accompanies common sense procedure. It is the abuse she condemns, not the use of this form of amusement. Puritanism regarded dancing as wicked. Some of the Evangelical denominations branded it as absolutely evil. But

dancing in itself may be a most innocent and desirable entertainment, as for example the folk-dances of Continental Europe, and the picturesque dances of the Irish peasant. Like everything else dancing may degenerate into danger to virtue. It is this dangerous manner of dancing that must be condemned, not dancing itself. We may as well be plain in this matter. Of late it is evident that dancing has sadly degenerated. It seems that worldly people have gone to the jungle for standards of amusement. Some of the dances now in vogue are not only scandalous but actually vicious. How elders, who know, or ought to know, how readily and passionately young people are affected by sex proximity, can countenance the immoral dancing now so generally in vogue is hard to comprehend. Some of the modern dancing is little short of public prostitution. Youths and maidens glide together over the floor, in close embrace and with suggestive motion, to the strains of sensuous music. It is hard to understand how, as a general thing, such dances can be free from the sin of lust for one, or perhaps both of those engaging in them.

Against such dances the Church is loud in condemnation. She not only forbids them, but proclaims that except in unusual cases it is a grievous sin to indulge in them. In this she is seconded by the highest medical authorities, who have stated repeatedly that these immodest dances are detrimental not only to morals but also to health. Many youths and maidens have started on the path to ruin from a

dance-hall floor. It is a strange paradox that some of the Evangelical Churches, while declaiming against the Catholic Church for her interference with personal liberty, demand that in such matters as dancing, theatres, horse-racing and others such, she should invade the field of personal liberty, and not only reasonably regulate these amusements but actually abolish them. God could terminate all the evil in the world in a second, if He wished physically to force man to be virtuous. But man would not be virtuous if forced to it. Virtue implies voluntarily doing good and avoiding evil, and presupposes freedom of choice between good and evil. Virtue can exist only with free will. That is why man alone, of all visible creation, may be virtuous. Animals act necessarily by instinct. The rest of creation is governed by fixed physical laws. Man alone has reason and conscience and free-will. Deprive him of any of these and he ceases to be the responsible being that he is, capable of virtue and merit.

The Catholic Church therefore displays true common sense in dealing with amusements in a way conformable to the natural rights of mankind. She inculcates moderation or temperance in all things, in games of chance, in food and drink, in dancing and other kindred amusements. Some people have a wrong idea of temperance. They think that temperance is prohibition. Temperance signifies moderation. We speak of the Temperate Zone as a territory where moderate weather conditions prevail, as against

the extreme cold of the Frigid Zone, and the extreme heat of the Torrid Zone. Temperance is a virtue. It calls for moderation, for self-mastery. It means that in games of chance, and in the matter of alcohol, and in amusements of various kinds, we guide and direct ourselves reasonably, not going to extremes.

If a person finds that gambling is getting a grip on him, and that it may become a vicious habit, he is bound in conscience to give it up, since he can not control it. If a man finds that he can not indulge in strong drink without going to excess, he is bound in conscience to give it up. But, because one man cannot exercise self-mastery, is no reason why others who are able to indulge temperately and beneficially, should be deprived of their natural rights and penalized for the delinquencies or weaknesses of others. It may be objected that those who are strong should be willing to deny themselves what is rightfully theirs for the sake of their weaker brethren. But there can be no question of being willing to deny oneself where denial is compulsory. Moreover absolute compulsion supposes that there is no other way of solving the problem. Proper supervision and regulation is always more effective than absolute abolition, where there is question of what is not inherently wrong.

It seems to be very well established that extreme measures with regard to anything serve to drive people to extremes. It is a commendable thing for the strong to deny themselves for the weak, provided they

do so voluntarily. To force them to do so is to try to remedy one evil by another. Suppose those who advocate extreme measures with regard to amusements and alcohol were asked to apply the same principle themselves with regard to poverty. Why, by this principle, should not opponents of amusements and alcohol, deny themselves of a considerable portion of their wealth for the sake of their poorer countrymen? Why not abolish poverty, by obliging the rich to do without their surplus wealth and give it to the poor? It is to be feared that the enthusiasm of these people for their weaker brethren would quickly vanish if such a proposal were made to them. Also it is to be feared, that if this principle were carried into effect, poverty would not diminish but increase. There are other ways of dealing with poverty besides stripping oneself for the benefit of the needy. However, as said before, to deprive oneself for the sake of helping others is an act of Christian virtue, and has always been advocated by the Catholic Church. The Church encourages her children to perform acts of charity, but she does not impose on them sacrifices which should be made voluntarily only. It seems, therefore, that when the attitude of the Catholic Church towards amusements is understood it must be clear to all unbiased persons that it is a common sense attitude. The Creator knows His children. He made us not only free and rational, but also with our physical needs of diversion and relaxation. If man does not relax season-

ably be will break under the strain. Amusement of one kind or another is virtually a necessity to the generality of mankind. There is nothing in the whole world, no matter how good, that is not subject to abuse. To condemn or abolish what is in itself innocent and good, is an admission of weakness or incapacity in dealing with the matter. A thing which is good in itself can be regulated. To attempt to suppress what is good in itself is to drive people to subterfuge and hypocrisy. We may see evidence of this in the nation-wide Pharisaism which is prevalent at present.

Our country was never so lawless as now when some religionists are attempting to dragoon people into virtue. The Catholic Church, by upholding the law of God, and advocating self-mastery and right moderation in the use and enjoyment of the various things of life, is the greatest moral force in the world for law and order. She does not lend her tremendous power to this theorist or that no matter how plausible he be, if he advocate what is not in conformity with natural right and revealed religion. What can not be accomplished or reformed with due regard for man's natural rights had better be left unattempted. In everything that concerns amusement the Church is the true friend of man. Under her inspiration the arts of music, the drama, painting and architecture rose to sublimest heights. The modern opera owes its origin to her oratorios, and the modern theatre to her miracle and mystery

plays. Many of the most beautiful and entertaining dances of various peoples of Christendom originated in connection with her religious festivals. Catholic people have always been a joyous people. Gloom has no place in their code. St. Thomas Aquinas, the greatest of all philosophers and theologians, was wont to say, "Love God and eat an ox." His meaning was that virtuous people need not fear extremes. God has made man free and responsible and placed him in a world in which are good and evil. Temptations are on all sides. Without temptation it would not be manifest who was true or false to God. God made all things good. It is only by wrong use or the abuse of things that they become evil. God allows man to use or abuse things, even the best, but holds him accountable for their proper use. The Catholic Church endeavors to have her children know, reverence and obey God. This is the very best way of remedying abuses of whatever kind. She teaches them to use their God-given liberty to serve God not to offend Him. In this way, which is God's way, she strikes evil at its root. History confirms the wisdom of her policy. To repeat, Catholic ages and Catholic nations have been characterized by cheerfulness as well as by goodness. "Merrie England" was proverbial,—and that was before the Reformation. The various guilds of pre-Reformation Europe were noted for their temperance, prosperity and spirit of gladness. Music, dances, theatricals and mutual helpfulness abounded. Above all was the

spirit of justice and charity without which there can be no real joy. The Church, which fostered the guilds, and employed them for the general welfare, was thus a true mother to her children, rejoicing in their joy, and supporting them in the sorrow that is inevitable in this pilgrimage from time to eternity.

Amusement, like everything else, can lead us to or away from God, according as we engage in it properly or wrongly. One can practise virtue in a high degree even while indulging in games or entertainments. Occasions of exercising restraint and self-mastery are continually afforded in almost every form of amusement. By acting in the right Christian spirit we may make amusement a species of prayer. Seldom does it happen that a game of any sort does not present occasions for charity and forbearance. Thus, by avoiding amusement that is improperly conducted, and engaging properly in amusement of the right kind, one has a chance to practise virtue of no mean degree. St. Aloysius was asked, while engaged in playing checkers, what he would do in case he were certain that he would die in a half hour. His answer was that he would keep on playing. He had the right idea. Playing is praying if one plays with the right intention and in the right manner. To sum up, therefore, the Catholic Church observes towards amusement, as towards everything else, an attitude marked by great common sense. Some amusements are rendered bad by circumstances, as for instance immodest

dancing, and gambling which risks what is necessary to discharge one's obligations.

The Church, without condemning dancing or games of chance does condemn vicious forms of dancing and betting. She also warns her children against the danger inherent in certain amusements and habits, and does all in her power to have them practise moderation with regard to them. She distinguishes between use and abuse, between temperance and prohibition, and without infringing on natural rights, endeavors to have her members conduct themselves as subjects of Almighty God, to Whom in the end they must give an account of how they have used their intelligence and free will. If this does not enable them to live right it is because they are immune to the highest and best influences that can be brought to bear on them. If people will not be good for Almighty God they surely will not be good for any human power. This does not mean that Church and State should not safeguard their subjects by helpful legislation and supervision, but it does mean that man can not be dragooned into virtue. There are Scribes and Pharisees today. It were well if they would look to their own standing with God, before trying to reform others. The Catholic Church has been in the world twenty centuries. She knows the world and she understands human nature. She can be trusted to direct mankind aright. Besides all this she has God's guarantee that He is with her. It is well for the world that Christ, who

is the Light of the world, shines through His Church. "Behold I am with you all days, even to the consummation of the world." That is Christ's guarantee to His Church, and also our foundation for security and peace under her guidance and direction.

XV

THE INDEX OF FORBIDDEN BOOKS

DURING the World War our government exercised strict censorship over the press. No statement nor book was allowed publication if it tended to encourage the enemy or to weaken our own morale. No book was permitted to enter our country if it assailed in any way the cause for which we were contending. So vigorously was this supervision exercised that not a few persons were imprisoned for its violation, for it is a well known fact that propaganda played a most important part in the Great War. We realized its efficacy when our air forces dropped down into the ranks of the German soldiers and into German cities the utterances of President Wilson. It is said that these did more damage than bombs. They certainly so weakened the morale of the people that the soldiers at the front found it impossible to continue their resistance Propaganda may be good or evil. If it is true and serves a right purpose it is good. The preaching of the Gospel is propaganda. Christ Himself commissioned His Apostles to engage in this propaganda: "Going therefore, teach ye all nations; . . . teaching them to observe all things whatsoever I

have commanded you." The various devices of spreading Bolshevism constitute propaganda of another kind,—evil propaganda. It is clear that the government in debarring Bolshevist literature and Bolshevist speech is not doing so in order to repress liberty but to preserve liberty. Christ established a Church to continue His mission among mankind to the end of the world. He entrusted certain truths to her keeping which were to guide man to life everlasting. These truths are as unchangeable as God who gave them. God can neither deceive nor be deceived. He does not have to learn by experience what is true but knows it always, since He is Truth itself and Eternal Wisdom. Consequently the doctrine He imparted to His Church is unchangeably true. Any teaching which contradicts Christ's teaching is false, no matter by whom or how uttered. Just as government was formulated to safeguard the lives, property and rights of subjects so the Church was established to safeguard the Faith of Christ and to transmit it unchanged to succeeding generations of mankind. Government aims at securing the temporal welfare of subjects, and to this end exercises supervision over whatever affects the peace and prosperity of the people. The mission of the Church is to procure the spiritual welfare of her children and to safeguard their eternal interests. It is her sacred and bounden duty to ward off by every right means whatever threatens the spiritual well-being of those who are confided to her care.

If her Founder or His doctrine be assailed she is as much obligated to defend them as our government is obligated to defend the Constitution. If anyone should publish a book which attacked the Constitution, government would not tolerate its circulation. This is the meaning of the Index as it is employed by the Church. Any book which attacks the divinity of Christ, or falsifies Him or His doctrine, is an assault on the Constitution of the Church. If Christ be not God and if His doctrine be not absolutely true the Church has no claims on mankind. If therefore a book be published which denies Christ's divinity or His claims or doctrine the Church would be false to her charge if she did not do all in her power to keep that book from poisoning her people. For such a book is veritable poison. Its nature is to destroy the life of Faith, that Faith which Christ gave His life to establish, and which if lived up to, will enable us to share in His divine life.

Faith is so precious that to preserve it the martyrs in millions gave up their lives in cruelest torments. Hence just as government protects citizens against treasonable literature so does the Church protect her subjects against whatever is destructive of Faith. What treason is in the state, heresy is in the Church. The state not only proceeds against traitors but also forbids the circulation of traitorous books. The Church likewise defends herself not only against heretics but also against

heretical writings. Heretics she banishes from her communion, their writings she excludes from her people. Literature which assails Christ or His doctrine is destructive of Christian belief and conduct. What a plague is to physical life heretical writing is to spiritual life. Under forbidden books the Church includes every kind of literature that assails faith or pollutes morals. Any immoral book is heretical in the sense that it advocates what is opposed to Christ's doctrine which always inculcates morality. Eventually any writing which attacks Christ or His teaching results in a spiritual plague. This has been the history of every heresy and of every immoral doctrine. Hence the Church guards her children against heretical and immoral books as government guards her subjects against contagious disease. We know how careful the State is to stamp out small-pox or cholera or any other such contagion. Indeed it not only stamps out such plagues but takes every measure against their approach. Quarantine and other such precautions indicate the solicitude of the State for the protection of the people against what threatens their health or life.

Heretical and immoral books are as dangerous to the spiritual life and welfare of Christians as any contagious disease is to material well-being. Nearly all the great upheavals of society can be traced to vicious literature. When the mind is polluted by false doctrine or by vile literature it will not be long before the results of such contamination show

themselves in action. Christ said that evil proceeds from within,—that from a corrupt heart there will arise vicious deeds. Evil or false ideas do not remain shut up in the mind but seek expression in conduct. Blessed Thomas More in his keen insight into human affairs spoke of the evils of false doctrine in his own quaint way. These lines of his were written at the very beginning of the Reformation, and before the dreadful consequences of heretical teaching had incited the Anabaptists to deny all obligation of law, spiritual or temporal, to reject all government, to introduce communism in property, and to abolish marriage. The Reformation had moreover brought about the insurrection of peasants and other disorders which occasioned such bloodshed and upheavals that Luther himself deplored the floodgates that he had opened by his licentious teaching. Blessed Thomas More foreseeing the evil harvest of Luther's sowing, from the nature of the seed of his doctrine, made the following prophecy of the evils to come, which seems more like a record of past events than a forecast of the future. "In good faith I never thought other yet, soon after the beginning, but that when those folk fell once to their horrible heresies, which Tindale in his books has taught us, they should not fail to fall soon after unto these others too." (Lawlessness, communism, abolition of marriage, etc.) "And then that Our Blessed Saviour Christ was but only man, and not God at all. And, as help me God, I verily fear that they

shall fall unto that at last, that there is no God . . . thus reckoning upon nothing but only upon this world, and therefore reckoning for nothing but only for the body, they shall at last fall into a new rage, and gather themselves together to make other kind of masters than ever they made yet, whereof the mischief shall fall in their own necks. But yet if this may be allowed to happen all the mischief will not fall in their own necks alone, but much harm shall hap upon many good men's heads, ere these rebellious wretches be well repressed again." (English Works of Sir Thomas More, p. 656.) What More saw in his keen vision of consequences actually occurred. The peasants rose in rebellion, incited in great measure by Luther's doctrine of liberty, which was virtually license, and destroyed life and property to such a dreadful extent as to threaten Church, State and Society. Luther himself was alarmed at the uprising of his own causing, and urged the nobles "to smite the murdering and robbing bands of peasants." The slaughter was dreadful, as history records. But not only did the disorder foreseen by More occur, but what is more dreadful the denial that Christ was God became a doctrine of the Reformation's sowing. It took this perversion of Christianity longer to manifest itself but it came eventually as a logical outcome of Luther's teaching. The infidelity of the seventeenth century and the Modernism of our own day are proof that heresy

does not rest with mere words but works itself out into action.

It is for this reason among others that the Church turns aside the stream of polluted and false literature from her subjects. Rather she bids them to keep away from the pollution. She brands the vile stuff and warns against it no matter how attractive it may appear. Some of the deadliest poisons seem harmless to the uninitiated. Moreover there are some drugs which eventually destroy mind and body yet which appear to be not only harmless but delectable. The average person, if he trusted to his own judgment with regard to some of these enticing drugs, would become their victim before he realized their dreadful nature. It is so with some literature. It seems to not a few that certain books are not only uncensurable but even highly commendable. This is because they exercise a certain fascination by their literary style or by the nature of the subject treated. But deadly poison may be kept in artistic containers. In point of fact it is the glamour of vice that constitutes its danger. If vice or deadly drugs could be known at sight for what they are they would cease to be a lure. But it is precisely because their evil consequences are hidden that they constitute a danger. We do not have to be told to keep away from a small-pox patient, or from a rattlesnake. Some of the vices result more detrimentally than disease or deadly reptile. These may indeed afflict the body even unto death itself, but certain

vices kill body and mind, after causing indescribable torture to both. Vicious literature has even more baneful effects on the soul than harmful drugs have on the mind and body. It is a dreadful affliction, truly, to fall victim to the drug habit, and others such, but at its worst such a habit destroys only health and tranquillity and life, but vicious literature corrodes the soul and leads to loss of everlasting life and happiness. That state which would refuse to take measures to protect its subjects against a polluted supply of water would be guilty of the fatalities caused by such pollution. The Church likewise, if she did not take due measures to protect her children from the pollution of false doctrine and vicious literature would be untrue to the commission given her by her Founder. Hence from the very beginning she has exercised the greatest solicitude with regard to purity of doctrine and correctness of morals. In the very days of the Apostles the faithful were warned against the plausible preachers of error. St. Paul proclaimed that even if an angel from heaven were to teach a doctrine different from what the Church taught it should be rejected, and the preacher anathematized. The Fathers of the Church likewise kept vigilant eye on the deposit of Faith and on Christian morality, and never ceased to warn the people against false doctrine or vicious conduct. Church Councils are also witness to the solicitude of Christ's Church for purity of doctrine and morality. Human nature is prone to evil, al-

ways seeking a loophole for indulging depraved tendencies. It endeavors to find some justification for pandering to passion. Foiled in this within the Church, it bolts allegiance to faith and authority and arrays itself against her. This constitutes heresy, and against heresy the Church has been always firmly set. No matter what the cost she has ever cut off the heretic, and safeguarded the faithful from error. At times she has sacrificed whole nations rather than betray in the slightest degree her Founder or His divine doctrine. For twenty centuries she has combated unbelief in every form with the result that her Faith is now precisely what it was when it was entrusted to her by her divine Author. Every heresy, on the other hand, no matter how powerful its following and protection, in the beginning, has gradually dwindled and weakened and eventually gone the way of all error. It is so also with the pollution of immorality. Vice may be dressed up to rival virtue. But time is the test. Time has always decided in favor of virtue. The Church has always championed virtue regardless of pressure brought to bear upon her from the powerful ones of earth and from the weakness and depravity of human nature itself. It has been said that if the Church would lower the bars somewhat with regard to sex matters she would attract all mankind to her beautiful and consoling and satisfying creed. But if she lowered the bars she would be no longer the Church of Christ. The bars are not hers but those of her

Founder who fixed them once for all. It is as hard for Catholics to live up to Christ's standard as it is for non-Catholics. We all have the same passions and tendencies. But knowing that Christ is Lord of time and eternity we respect His laws and do our best to live by them. It is as hard for Pope or Bishop or Priest to live by the code of Christian morality as it is for the layman of any and every degree. The practise of virtue makes virtue easier, but to acquire the habit of virtue means self-conquest and self-mastery. Ordinarily a man is very much what his principles are. Seldom will a man be superior to his creed and principles of conduct. Hence anything which tends to vitiate Catholic creed or conduct calls for the action of the Church against it. There are two kinds of books which vitiate both creed and conduct. There is the book which assails Faith, and the book which advocates license of conduct. Either kind of book may cause spiritual shipwreck. Right conduct usually departs with right principles of belief. Erroneous doctrine ordinarily results in evil living. Likewise vicious conduct generally leads to loss of Faith. Consequently the Church does all in her power to keep her children from the pollution of error and immorality. With regard to books which are a danger to Faith, the faithful may not of themselves discern the harm that lurks in their pages. Often a spring of water or a stream which looks inviting to the passer by, may contain deadly typhoid germs, in

spite of its coolness and apparent purity. To safeguard the wayfarer the health authorities usually put up a sign to warn him against this polluted water. It is the same with literature. The ordinary reader may see nothing against faith in a certain book, but its reading may produce in him a weakening of Faith which may eventually lead to its loss altogether.

Error like poison is insidious. Not that the Church wants to shackle intellectual investigation, but she knows that her children, generally, are as apt to be misled by plausible error as a wayfarer is to be deceived by the limpid waters of a typhoid stream. We do not consider that our intellectual activities are restricted because health authorities label a polluted stream to warn us off. We know that specialists in any department are qualified to direct those who have not their opportunities for knowing the matter in question. The Church is a specialist in Faith. It is her profession to know and to teach what Christ taught. By the guarantee of Christ she is qualified to direct mankind aright. She, like a chemist with regard to liquids, can analyze doctrine, and discern error and harm where the average person would see nothing wrong. It is not therefore unwise or unreasonable for the faithful to be directed in reading by an authority so eminently qualified as the Church.

People pay large fees for professional advice in matters concerning property, business and the like. In consulting and being guided by specialists in

various professions, we do not consider that we are surrendering our reason or rights but that we are making wise use of them. It is safe to say that no specialist is so eminently qualified to direct in any worldly matter as is the Church in what concerns the Faith. It is the part of wisdom therefore for those who value the Faith to be grateful to the Church for pointing out the literature that endangers it. Now this is what the Church does by the Index. The Index is nothing more nor less than a list of books which the best scholarship of Christendom has adjudged to be dangerous to Faith or morals. As said previously, immorality may undermine Faith. Immorality while being an evil in itself, and a dreadful evil, entails moreover as a consequence very frequently, the loss of Faith. If a person gives himself to vicious living he will not find it hard to discover reasons for rejecting Faith. The wish is father to the thought. People of licentious lives do not wish to have any restraint put upon their evil course. Religion is a constant reminder to them that the wages of sin is death. Religion proclaims that after death comes the judgment, and that as a man lives virtuously or viciously here his fate hereafter will be eternally happy or miserable. Polluted literature will thus eventually lead to the same result as heretical books. Frequently the average reader may not be aware of the insinuating immorality of a book which under cover of art or some similar catchword inculcates conduct which is absolutely subver-

sive of Christian morality. It is often indirect teaching which does most harm. Direct suggestions of evil shock and warn. But evil which is skillfully woven into romantic or heroic mould ingratiates itself with the reader in a guise which is not repulsive but rather attractive. Some of the most vicious men are in manner and culture the perfection of propriety. These are the really dangerous elements of Society. Recognizable bad men repel rather than attract. It is the hard-to-recognize scoundrel that does the mischief. So it is the plausible but vicious book which works deadly harm among its readers. If there were an authority in Society that could label scoundrels, no matter how disguised, people would be grateful.

Now this is what the Church does with regard to vicious literature. She has an instinct as well as wide experiences for knowing the effect of a book of a certain apparently harmless character. A vicious principle worked out in sympathetic action may be sub-consciously imbibed, whereas if openly stated it would be spurned. The Church in putting a book on the Index is doing nothing more nor less than what a druggist does when he puts a warning label on a harmless looking bottle of liquid which in reality contains poison. In fact, government has made it a law that opiate-containing mixtures must be indicated, even though the opiate content be inconsiderable. The reason for this precaution is that a person might imperceptibly acquire the drug

habit and eventually become a drug-fiend. In making this law the State had in view not this or that individual, who might or might not be in danger but the people at large, for whose welfare it was solicitous. So with regard to the Index. It is a list of books which individually may or may not affect detrimentally this or that person, but which is positively dangerous to the morality of people generally. The Church is thus doing for the spiritual welfare of her subjects what the State is doing for the temporal welfare of hers. It will be seen therefore, if we look at the matter rightly, that the Church is exercising the best common sense in employing the institution known as the Index. Far from being an interference with the reasonable liberty of her subjects the Index is a real preserver of liberty since it keeps liberty from degenerating into license. With the advent of the printing press there entered the world a wonderful agency for good or evil. Good literature is one of the most beneficent gifts to mankind. A good book is a good companion, a good adviser. A bad book is an evil associate and a vicious example. The father of a family does all in his power to keep his children from bad company, knowing full well that such environment will mislead and degrade them. A bad book can do more harm than the worst of bad company. One can linger over a bad book at will, read over and over again noxious passages, dwell on and ruminate over contaminating pages. Boys and girls, men and

women have taken a downward path for life as the result of reading one vicious book. It is safe to say that Satan has no greater ally than immoral literature. The Church would be traitor to Christ if she took no measures against such a dangerous weapon of Satan. Bad literature is to mankind what poison gas is to the soldier. Its effects are as harmful to the soul as poison gas is to body and mind. Military government employs every possible means to safeguard soldiers against the deadly effects of poison gas. The Church does the same with regard to the poison of licentious literature, no matter how attractive and harmless it may be camouflaged. In the early ages of Christianity the Church had to contend principally against literature which assailed the purity of the Faith. Later and especially with the invention of printing, immoral books began to be freely circulated, to the great detriment of virtue, and against these the Church was obliged to employ all her authority and resources. With regard to books concerning doctrine Pope Anastasius I solemnly condemned some dangerous writings of Origen; Pope Innocent I, those of Pelagius; and Leo the Great, all the works of the Manichæans. In the course of centuries the Holy See condemned the pestilent writings of the Monothelites, of Abelard, Marsilius Patovinus, Wyclif, and Huss. In the fifteenth century, after the invention of the art of printing, bad literature became so threatening that it was necessary to protect the public morals and

welfare against its insidious infection. As Pope Leo XIII admirably says in his encyclical on the Censorship of Books: "Too many had rapidly perverted into a mighty engine of destruction an art excellent in itself, productive of immense advantages, and naturally destined for the advancement of Christian culture. Owing to the rapid process of publication, the great evil of bad books had been multiplied and accelerated. . . . As owing to the unhappy circumstances of that epoch, the foul flood of pernicious books had increased beyond measure and spread in all directions, there appeared to be need of a more complete and efficacious remedy. This remedy our predecessor, Paul IV, was the first to employ, by opportunely publishing a list of books and other writings against which the faithful should be warned. A little later the Council of Trent took steps to restrain the evergrowing license of writing and reading by a new measure. At its command and desire, certain chosen prelates and theologians not only applied themselves to increasing and perfecting the Index which Paul IV had published, but also drew up certain rules to be observed in the publishing, reading and use of books; to which rules Pius IV added the sanction of his apostolic authority. . . . The above facts clearly prove that the chief care of the Roman Pontiffs has always been to protect civil society from erroneous beliefs and corrupt morals, the twin causes of the decline and ruin of States, which commonly owes its origin and its pro-

gress to bad books. Their labors were not unfruitful so long as the divine law regulated the commands and prohibitions of civil government, and the rulers of states acted in unison with the ecclesiastical authority." Thus spoke the great Leo XIII on a matter of vital importance to the individual and society.

The Index is not an attempt to curtail intellectual freedom but a measure intended to preserve society in soundness of mind and body. Neither the individual nor society will suffer intellectually or morally by keeping away from the pernicious and polluted stream of literature which is banned by the Index. Those who object to the Index as a curtailment of personal freedom must remember that in the wisest and most liberal civil states personal freedom does not entitle citizens to be a law unto themselves. The only person who claims unlimited freedom is either a criminal or a madman. God has made us free not in order that we may defy reasonable direction but that we may have the merit of willingly serving Him. Besides our free-will He has endowed us with intellience, that our free-will may be properly used. He has also given us a conscience, which is His voice within us, commanding us to do good and to avoid evil. If we choose to use our free-will independently of conscience and reason we may do so, but at our peril. But in so doing we are not using God's gifts wisely nor safely. The abuse of free-will is the source of all the evil in the world. Christ Himself made this evident when He taught

us in the Lord's Prayer to say to our heavenly Father "Thy will be done on earth as it is in heaven." Man may make his own will the law of conduct if he choose, but in so doing he is serving himself rather than God. Every time a man does what is wrong he virtually says to God "Not Thy will but mine be done." If we wish to be subjects of God we must do His will not ours. Unless we are His subjects here we can not be of His Kingdom hereafter. Our liberty is given us that we may freely choose to be subjects of God on earth in order that in consequence we may be His children in heaven. We are heirs to the Kingdom of God, but our inheritance depends on our submission to the authority of God in this our mortal life. A glorious and eternal life is the reward of doing God's will during our brief mortal career. Hence the saints declare that to do God's will is the greatest thing in life. Christ emphasizes this when He says: "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Matt. VII. 21.)

God therefore who gave us our freedom explicitly states that it is to be used as He directs if we are to have part with Him in His eternal abode. God has made known His will to mankind by the Ten Commandments. He moreover specifies the observance of these commandments as a condition of attaining life with Him. "If thou wilt enter into life

everlasting keep my commandments." Our liberty therefore is not license to do as we please but a precious endowment conferred upon us by the Creator in order that we may by its rational use become partakers of the divine nature.

The period of life is given us that we may declare whether or not we wish to be companions of God hereafter. But we must declare our intention not by words but by our lives, regulating them not by our own will but by God's. If we would be with God in His Kingdom of blessedness we must be His subjects in this world. Only those are His subjects who do His will, who make His law the rule of life, and who acknowledge Him for Lord by carrying out His orders. If Christ is our King in life He will be our King in eternity. He speaks to us not directly, any more than a monarch speaks directly to his individual subjects, but by His appointed representative, the Church, who proclaims His will. The Church it is that He has made His voice on earth to proclaim to mankind what He wants them to do. Hence He says solemnly of her "He who hears you hears Me." His Church is, therefore, the agency He has instituted in order to communicate His will to mankind. In instituting the Church as His means of communication He saw to it as God that she should convey His message exactly and unerringly. Since He bids us to listen to her as to Himself, He is bound to see to it that she speak to us with the truth that is His own. This is why the

faithful obey the Church as they would obey God. This is why, in every age, the faithful have sacrificed possessions and life rather than be false to her. Christ has proclaimed that "He who loses his life for my sake shall find it." This it was that made the martyrs rejoice to suffer torments in upholding the Faith as taught by the Church. They knew that in so doing they were confessing Christ, who made the Church His representative on earth. When therefore this Church, the voice of God, proclaims a list of forbidden books, in order to keep the faithful from contamination or loss of Faith or virtue, the faithful receive this communication as a message from God. It thus becomes not only an act of obedience but also an act of Faith. This constitutes it an act of religion, uniting the creature with the Creator by the bond of voluntary submission. In so doing the faithful acknowledge God as their sovereign on earth, and He in turn will acknowledge them as His own, in that eternal and blessed Kingdom which He has prepared for them that love Him. Life is the seed time of eternity. As we sow so shall we reap. Blessed are they who sow deeds of faith and obedience for they shall spring forth into the harvest of everlasting life with God. This is the Key to the mystery of life. We have not here a lasting city. We are pilgrims. As we pass along the highway of life many and various sirens beckon to by-paths. These by-paths, no matter how alluring, lead away from our true destination. Any attraction

which does that is a fatal pleasure. One of the most attractive sirens is that one which sings the song of freedom from restraint. This creature of evil bids her votaries to eat from every tree and to drink from every stream and to wander at will amidst whatever attracts. Her voice allures many, for man wants his own way. But any way that is not God's ends not in God's abode but in Satan's. Hence Christ proclaimed that He was the Way, the Truth and the Life. He is the way to unending and supremely happy life. His Church, by His own divine appointment, speaks for Him on earth. Guided by her we are on the sure way to Him. That gives a meaning and solution to the riddle of life. It gives also that peace which the world can not give nor take away, and which makes life worth while no matter how steep the path nor rough the way. Like Christ the Church is the Light of the world. We make no mistake in walking by this Light.

XVI

THE FAITH

ALMOST every one knows of some individuals who have gone through fire and water in order to become Catholics. Recently a book was published by a non-Catholic inquiring why it was that so many men distinguished for intelligence and culture had gone over to the Church of Rome. Chesterton, Ronald Knox, Benson, Kinsman, and others such, men of altogether superior mind and cultivation have renounced the affiliations of a lifetime in order to embrace the Faith which some Catholics lightly discard. That Faith which has the soundest intellectual and ethical basis of any creed in the world, has from the very beginning won the allegiance of the best thinkers and the loftiest characters of mankind. Yet today we see some Catholics give up that Faith as if it were of little or no account. The religion of Christ has given to the world all that is really worth while in it. The greatest scholars have been and are attracted to it. The noblest men of history have sacrificed their very lives for it. Many of our forefathers became impoverished or exiled for it. Yet we sometimes see it discarded by the descendants of these very people who so

heroically suffered for it. What causes a Catholic to lose the Faith? Several reasons may be assigned why this pearl of great price is thrown away.

A little knowledge is a dangerous thing. A superficially educated man is a detriment to any profession or creed. Thorough knowledge of any subject makes one careful. Partial knowledge tends to rashness. It sometimes happens that a superficially educated Catholic is persuaded by the false logic or data of a superficial opponent. Josh Billings once said "The trouble with most facts is that they ain't so." It is safe to say that ninety per cent of the statements made so positively against religion, and particularly against the Catholic religion, are not true.

A superficially educated Catholic might be led astray by such mis-statements whereas if well-educated he would know how to refute them. The average man would pay no attention to them, because his common sense would tell him that the Church numbers among her adherents some of the greatest philosophers and scientists in the world, and that he is safe in their company. Moreover he knows that the Church has Christ's guarantee, and that is sufficient for him. Take the matter of Evolution for instance. Many of the positive pronouncements of evolutionists during the past quarter of a century are being gradually refuted by scientists themselves. No scientist of distinction today believes that evolution is a fact, and yet it was given out as

a scientific dogma until very recently. At most it is now held to be a theory, and even as a theory many former evolutionists have discarded it. However that does not prevent a lot of superficial scientists from teaching it as a fact in college halls, and affirming it as such in popular magazines. The pity of it is that some Catholics who wish to be considered learned swallow whole what these shallow dogmatists proclaim, and refuse to listen to the Church guaranteed by Christ to teach truth and truth only.

Great scholars and scientists like Pasteur, Fabre, Mendel and Wasmann find no opposition between Faith and Science. But the superficial mind is carried away by every specious argument of a so-called scientist. Recently France was asked to proclaim who was its greatest man in the entire history of the nation. Its answer was Pasteur. He was a great scientist and a devout Catholic. When men of his type find it no surrender of intelligence to be guided by the Church, surely the average man is wise in being so guided. Foch, the outstanding military genius of the World War, is as distinguished for his Faith as for his soldierly qualities. The average man shows more wisdom by thinking with these sincere and learned men, than does the superficial man, who, trusting to his own mediocrity, is led astray by the glamour of false science.

It is well for the superficial man to reflect that the greatest intellects of all time have been faithful

children of the Catholic Church. If there have been greater intellects than those of Augustine and Aquinas history does not record them. Both these intellectual giants are canonized saints. Enough has been said on this matter to show that anyone who loses the Faith because of intellectual difficulties, does so, not because of intelligence, but rather because of the misapplication or lack of it. A religion which can attract to itself from a hostile camp such men of intelligence as Newman, Manning, Ward, Chesterton, Knox and Benson, surely should satisfy the most exacting test of intelligence.

Loss of the Faith, therefore, which purports to come from intelligent inquiry, is rather a reflection on the inquirer than a judgment on Faith. It has been said by non-Catholics that the Catholic Faith, if granted its first principles, is the most logical and consistent system of thought known to mankind. The first principles are true. The first principles are those of Jesus Christ the Son of God. Away with all religion if Christ was wrong! But Christ was right. And the world was right when it was guided by His truth and wrong when not so guided. Russia today is proof. The World War is proof. The present lawlessness in our own country is proof. It is back to Christ or on to ruin.

Another reason for the loss of Faith is the prevailing atmosphere of religious indifference with which we are surrounded. Unless one faithfully keeps up the practises of Faith it will weaken and

die in the poisonous environment of present day worldliness.

Faith teaches us that although we must live in the world we must not live for it. This world is not the goal of man but the starting point. We have not here a lasting city, Scripture assures us. The world, however, proclaims that it, and it alone, is man's concern. "Let us eat, drink and be merry for to-morrow we die" has been the motto of worldlings from the beginning. But the Bible tells us that after death comes judgment. Hence it is that there is bound always to be opposition between the world and Christ. Christ stands for the spiritual and the eternal, the world for the material and the temporal. What we see, feel and touch makes a strong impression on us. Things seen are mightier than things heard. If we see a man shot down by an assassin it makes more impression on us than to read of ten men so assassinated. Yet the assassination of ten is in itself just as real, and much more serious. It is because the world is always near at hand alluring us, and deceiving us that unless we keep faithful to the practises of Faith we shall be seduced by the world. Religious practises make us think in our heart, not superficially.

Religion if practised keeps our last end before us and holds us to the right way. Neglect therefore of the practises of Faith is a cause why some lose the Faith. Faith needs nourishment as well as anything else. Faith may die of neglect just as a child

may. Some people starve the Faith and then wonder that they have lost it. It was a wise Church that, under God's guidance, established so many means of keeping vigorous the life of Faith. Rather it was the wisdom of God, who entrusted to His Church the sacraments and other divine helps for the nourishment and well-being of the faithful. If a man drops Sunday Mass, and regular Confession, and Communion it is only natural that soon he should lose the Faith. "Neither cast ye your pearls before swine" said our Saviour. God is not going to force Faith on those who do not think it worth while to take care of it. Hence the neglect of the practises of Faith is religious suicide. Nowadays too many, alas, are taking their own spiritual life.

In the present condition of the world it is hard even with fidelity to religious duty to live right. Without this fidelity it is an impossibility. And when one does not live right Faith is not long vanishing. "What shall a man give in exchange for his soul?" So spoke Jesus Christ who gave His life that we might have life, not this present life, which is a living death, but true life, eternal life, a share in His own blessed life forever. The Catholic who thinks he can hold the Faith and neglect the practises of Faith is like a man who fancies he can cross the Atlantic without ship or food. A third reason why some lose the Faith is human passion. Dante graphically describes man's pilgrimage on earth as beset by three beasts, the lion of pride, the leopard

of lust, and the panther of greed. One of these beasts attacks every man on the road from time to eternity. The journey from earth to heaven is not made in a Pullman. Life is probation. We are here to demonstrate by deed not by word whether or not we are worthy to associate with the all-holy God as members of the divine family in that home He has prepared for them that love Him. Only God's lovers will be of His eternal household. This life is the period given to us in order that we may show if we are lovers of God. Our Lord has specified what constitutes love for Him. It is not doing extraordinary things but doing His will in all things, little and great. Hence He bids us in the "Our Father" to say "Thy will be done." Man likes to do his own will, to be a law to himself. God wants us to do His will, to obey His law. Hence He makes doing His will the proof of our love for Him. "If you love me keep my commandments."

God did not become man to make us rich or famous or to live comfortably or long, or to give us anything acquirable by human effort, but to give us eternal life. "If thou wilt enter into life keep the commandments." He was referring to the life which is real life, that life which knows no end, no sorrow, no pain; that life which is unending joy, unmeasurable happiness, inexpressible peace. "Eye hath not seen nor ear heard nor hath it entered into the mind of man to conceive what God hath prepared for them that love Him." God's estimate of our

love is based on our fidelity to His commandments: "If you love me, keep my commandments." God commands us to be chaste, to be just, to be truthful. If loving God consisted in desires, or professions of piety, or in doing only what we found pleasant or profitable He would have countless lovers. But the test He has adopted for our love is doing His will. At times our pleasure conflicts with duty. His will is that we discharge our duty. Passion may tempt us into forbidden fields of lust. God's will declares "Thou shalt not commit adultery." Confronted by the leopard of lust we must put it to flight or be its victim. Wealth may beckon us on to its embrace even though in acquiring it we may have to be dishonest, unjust, cruel. It is the panther of greed challenging us in the ascent up the mountain of God and unless we slay it, we shall be slain by it. And then there is the lion of pride, that majestic beast that has so many victims among the exalted. Pride of place, pride of power, pride of intellect. The highway of life is strewn with the victims of this pretentious beast.

Human passion, human weakness, human vanity, human greed, these are some of the enemies of man which occasion the loss of Faith. Once a person has made himself the slave to any vice he not only loses balance but also vision. He does not see things in perspective. He over-emphasizes whatever serves his desires. Consequently the things of the spirit lose their value for him. Eternity is clouded by the

mists of vice, and the vile things of earth alone appear to be desirable. By degrees the victim of sin worships himself instead of God. It is "My will be done" not "Thy will be done." One's dominant vice becomes a deity and the victim worships at its shrine. Whether it be pride, greed or lust that grips a man, he is, while in its grip, a subject of Satan's, not of Christ's.

The Church of God knows man's weakness. It was because Christ realized the strength of passion that He instituted the sacrament of Penance. But if man turn aside from the sacraments how can he free himself of sin? And if a man abide in sin it is almost impossible not to lose the Faith. Hence, it is that some lose the Faith because they have given themselves over to a career of sinful indulgence. The man whose wealth is ill-gotten will find it comfortable to persuade himself that Faith is a figment of a weak imagination. The man who disregards chastity will find it desirable to crowd the chastisements of sin out of his mind, and to persuade himself that Faith is a myth. The man who holds power unjustly will not relinquish it readily, and because Faith condemns him, he persuades himself that Faith is not the thing for successful and strong men. Faith has never been abandoned because it is not sublime, but because it is too sublime.

They who lose the Faith do not replace it with anything higher, better, more efficacious for virtue, or more consoling in the vicissitudes of life. No

one ever lost the Faith because his ideals were too high, but rather because they were too low. No one ever lost the Faith whose life was made more virtuous by the loss. The saints are the heroes of Christianity. They were the children of the Faith. The world was better for their presence in it. No man who lived up to the Faith was ever an evil influence in the world. Rather in proportion as he lived according to the Faith was he a source of light and strength to all those who came within the circle of his influence. So if it be asked why some people lose the Faith the answer is that Faith is a divine gift which if not treasured and cared for will be seized by the lion of pride or the panther of greed or the leopard of lust. Superficial knowledge, human weakness, and finally vice are some reasons which may be assigned for the loss of Faith. Another reason may be given for casting aside the pearl of great price. It is the respectability and numbers of those outside the Faith. This reason is really included under that of superficial knowledge or of pride. However as it is a subtle temptation it may be advisable to give it separate consideration. When one sees the wealth, distinction, influence, and social standing of a large part of those who are outside the Faith, one wonders if all those people can be in error. Doubtless the same question arose when the Apostles and their handful of followers preached the Gospel in Rome. Everybody who was anybody there was a pagan. The aristocracy and wealth of Rome

were arrayed against the lowly Christians. Yet the lowly Christians were right and the lordly Romans wrong. In Jerusalem Christ was opposed by the leaders of the people and the society of that day. They represented the wealth and the aristocracy of Israel. They were many whereas Christ and His disciples were few. The humble Christ was right, the haughty Jews were wrong. A majority is not always right. Christ was a minority.

The respectability and numbers of Protestants are doubtless a temptation to those of the Faith. But Faith, like every virtue, is subject to temptation. If there were no temptation regarding Faith there would be little merit in believing. In fact if our Faith were not tried by temptation it might not be manifest whether or not we had Faith. Every one may pass as brave if no danger threaten. One's honesty is not evident if one has never had an opportunity of stealing. Temptation does not make but shows the thief. Danger does not make but marks the coward. So Faith, if there were no temptations regarding it, would not be put to the test. Our chastity is tempted, our honesty is tempted, our honor is tempted. Our Faith also is tempted. But temptation only serves to make our Faith glorious and meritorious. Faith is God's most precious gift to man. It has for its purpose to raise us up to companionship with Him. "I will espouse thee to me in faith." By it we may become par-

takers of the divine nature. The millions of martyrs realized the value of Faith by dying for it. We may show our appreciation of it by living by it, and if need be by dying for it.

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